Mr Kakoulides Commentary on the Pentateuch

Updated Edition

by Harris Kakoulides host of the Mr Kakoulides and the Bible Podcast

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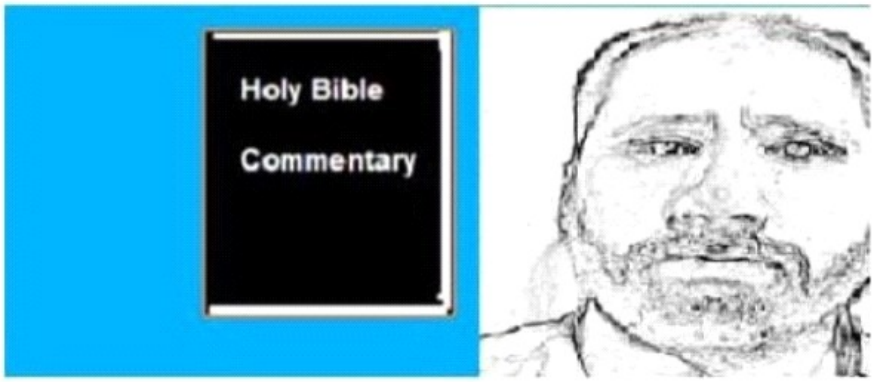


Introduction:

The Mr Kakoulides Commentary on the Old Testament was but a begining of what will be included in this commentary .What is included in this Commentary is the following :

1) The Date of each book in the Bible will be put in red next to the name of each book. If there are differant opions on a date for a Book both dates will be given with a question mark next to it. See for example Joel and Obadiah. Events of each chapter will be put in blue. After the chapters you will see a summary of the events in ABCD order with a date. But the name of each book will be in black and chapters purple. The four differant colors should stand out and help the reader find the date more faster. B.C means before Christ and A.D means after Christ. Where no dates are given the chapter remains blank. This is not ment to be a commentary on explaining verses or passages of the Bible but of giving you the dates of the events so one can put each person or event in the Bible to it's time and not confuse it with other persons that might of been alive in a differant time or the same with the event might of happened many years later and in some occaions even hundreds of years later.

2) Pictures of Archeology with short notes on great discoveries in the Book of Genesis and other books to show the Bible can be trusted

3) Articles will also Help the readers understand better the events and doctrines of the Bible so I added over 60 articles throughout the commentary from my writings in the pass that the reader of the commentary would find very helpful as they seek to study deeper into the word of God.

4) Over 100 Names of God explained

5) Over 2,000 Study Notes

6) Answers to Questions in Genesis and other Books

7) Charts and pictures which will at times help the reader understand better than a actual note

8) Classic Sermons from the ancient preachers of the pass

9) Made Corrections to the Mr Kakoulides Commentary Editions 1 to 6 on the Old Testament

10) Quotes with referances from the Early Church Fathers

11) Works of Josephus

12) Quotes and referances to Rashi , Talmud , Mishna , Philo , Law Code of HAMMURABI and more ancient writtings of the pass

13) Apologetic Notes: from Harris Kakoulides debates on the Web

There are no fix dates on the events of the first 6 books of the Bible where all people can agree on, so what I will be giving in many cases the option of some scholars, many of them disgree on the time, some I will side more than others but all of them agree that they did happen.

The more I say No more editions will be made of this commentary the more editions starts coming and the more work of correcting and adding I feel I have to make.

Host of the Mr Kakoulides and the Bible Podcast , Harris Kakoulides

Authorship: Moses

The authorship of the first five books of the Bible (Genesis, Exodus, Leviticus, Numbers, Deuteronomy) — known as the Pentateuch or Torah — has been a topic of scholarly debate for centuries. Traditional Jewish and Christian beliefs attribute the authorship to Moses, while many modern scholars subscribe to the documentary hypothesis, which suggests that these books are a compilation of works by multiple authors over a long period of time. In this Book we will look into the evidence of Moses Authorship. This is the 2nd Edition which corrected many of errors of the 1st. And double checked the references.

A) Jewish Tradition Speaks of Moses Authorship

1. **Tradition**: In both Jewish and Christian tradition, Moses is considered the author of the Pentateuch. This long- held belief has been accepted by generations of believers. The tradition of crediting Moses as the author of the Pentateuch, also known as the Torah or the Five Books of Moses, is deeply rooted in both Jewish and Christian religious traditions. According to this tradition, Moses is believed to have been the primary author and compiler of these sacred texts. In Judaism, the belief that Moses wrote the Torah is of paramount importance. The Torah is considered the most sacred and foundational text in Judaism, containing the laws, commandments, and historical accounts that form the basis of Jewish faith and practice. Jewish tradition holds that Moses received the entire Torah directly from God during his encounters on Mount Sinai. It is believed that Moses transcribed these divine revelations and wrote the Torah under divine inspiration, making him the author and mediator of the divine word.

Josephus Jewish Historian living around 37-100 AD names Moses as the author of the Pentateuch (the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) can be found in his work called “Against Apion” Against Apion Book 1 Section 8 “For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another, [as the Greeks have,] but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them five belong to Moses, which contain

his laws and the
traditions of the origin of mankind till his death….. “

The Mishna 200–220 AD one of the central texts of Rabbinic Judaism, does support that Moses wrote the Torah . Yoma 3:8 The Kohein Gadol came to the bull that he was to offer for himself, which was standing between the hall (ulam) and the altar, its head pointing south and its face turned to the west (i.e., facing the Sanctuary). The Kohein Gadol stood in the east facing west. He put his hands on the bull’s head and recited the following confession: “Hashem, I have done wrong, sinned and transgressed before You – both I and my household. Hashem, please forgive the wrongs, the sins and the transgressions that I have wronged, sinned and transgressed before You – both I and my household – as is written in the Torah that You delivered through Your servant Moses, ‘On this day, atonement will be made for you’ (Leviticus 16:30).” The people responded “Blessed be His Name, the glory of Whose Kingdom is forever and ever.”

Yoma 6:2 When the Kohein Gadol came to the goat for Azazel, he put his two hands on it and recited the following confession: “Hashem, Your people the House of Israel, have done wrong, sinned and transgressed before You. Hashem, please forgive the wrongs, the sins and the transgressions that Your people, the House of Israel, have wronged, sinned and transgressed before You as is written in the Torah that You delivered through Your servant Moses, ‘On this day, atonement will be made for you, to purify you. For all your sins, you will be purified before Hashem’ (Leviticus 16:30).” When the kohanim and the people in the courtyard heard God’s Explicit Name from the mouth of the Kohein Gadol, they bent their knees, bowed down and fell on their faces, responding “Blessed be His Name, the glory of Whose Kingdom is forever and ever.”

Pirkei Avot 1:1 Moses received the Torah at Sinai and transmitted it to Joshua, Joshua to the elders, and the elders to the prophets, and the prophets to the Men of the Great Assembly. They said three things: Be patient in [the administration of] justice, raise many disciples and make a fence round the Torah The Talmud, one of the central texts of Rabbinic Judaism, does explicitly address the authorship of the Pentateuch (the first five books of the Hebrew Bible) and it states Moses wrote it.

Menachot 30:a ….As it is taught in a baraita: The verse states: “And Moses the servant of the Lord died there” (Deuteronomy 34:5). Is it possible that after Moses died, he himself wrote: “And Moses died there”? Rather, Moses wrote the entire Torah until this point, and Joshua bin Nun wrote from this point forward; this is the statement of Rabbi Yehuda. And some say that Rabbi Neḥemya stated this opinion….

B) Early Church Father Tradition

Similarly the Christian tradition upholds the belief that Moses wrote the first five books of the Old Testament, which include Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. These books provide critical accounts of creation, the patriarchs, the exodus from Egypt, and the laws given to the Israelites. Christians view Moses as a prophet, chosen by God to deliver His people and document His divine instructions for humanity. :

Irenaeus of Lyon (c. 130-202AD): Irenaeus, an early Christian theologian, affirmed the Mosaic authorship of the Pentateuch in his work “Against Heresies.” He referenced Moses as the author of the law and the prophetic books. Against Heresies Book IV, Chapter 2 (” Moses, therefore, making a recapitulation of the whole law, which he had received from the Creator , thus speaks in Deuteronomy: “Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.”…)

Hippolytus (170-235 AD)
The Extant Works and Fragments of Hippolytus. Exegetical ("Section I. Of the Creation of Heaven and Earth. “In the Beginning God Created,” Etc. An exposition of that which God said. And the blessed prophet, indeed, the great Moses, wrote this book, and designated and marked it with the title, The Book of Being, i.e., “of created beings,” etc.”)

On the Psalms. The Argument Prefixed by Hippolytus, Bishop of Rome, to His Exposition of the Psalms.
(“The book of Psalms contains new doctrine after the law of Moses. And after the writing of Moses, it is the second book of doctrine. “)

C) Self-Attestation Speaks of Moses Authorship

3. **Self-Attestation**: Multiple passages in the Bible (Exodus 17:14 , 24 : 4 , 34:27, Numbers 33 : 2, Deuteronomy 31:9,24-26) describe Moses as writing down the laws and events that occurred, suggesting that he was the author of these writings. The concept of self-attestation refers to the idea that a document or written account claims to have been authored by a specific individual or group. In the case of the passages you mentioned from the Bible, they suggest that Moses wrote down the laws and events that occurred during his time.

Exodus 17:14 NET The LORD said to Moses, "Write this as a memorial in the book, and rehearse it in Joshua's hearing; for I will surely wipe out the remembrance of Amalek from under heaven.

Exodus 24:4 NET and Moses wrote down all the words of the LORD. Early in the morning he built an altar at the foot of the mountain and arranged twelve standing stones according to the twelve tribes of Israel.

Exodus 34:27 NET The LORD said to Moses, "Write down these words, for in accordance with these words I have made a covenant with you and with Israel."

Numbers 33:2 NET Moses recorded their departures according to their journeys, by the commandment of the LORD; now these are their journeys according to their departures.

Deuteronomy 31:9 NET Then Moses wrote down this law and gave it to the Levitical priests, who carry the ark of the LORD's covenant, and to all Israel's elders.

Deuteronomy 31:24-26 NET 24 When Moses finished writing on a scroll the words of this law in their entirety, 25 he commanded the Levites who carried the ark of the LORD's covenant, 26 "Take this scroll of the law and place it beside the ark of the covenant of the LORD your God. It will remain there as a witness against you,

These passages suggest that Moses was actively involved in recording and documenting the events, laws, and commandments given by God. The text ascribes the act of writing to Moses himself, indicating that he was the author of these writings.

D) Testimony in Other Old Testament Books

3. **Testimony in Other Old Testament Books**: Other books in the Old Testament refers to Moses as the lawgiver, implying that he was the author of the Pentateuch.

Examples include Joshua 8:31-35, 2 Kings 14:6, and Daniel 9:11-13. The testimony in other books of the Old Testament further supports the idea that Moses was considered the lawgiver and author of the Pentateuch, which comprises the first five books of the Bible (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) . These additional references reinforce the belief that Moses played a crucial role in transmitting and recording the laws and teachings of God.

Joshua 8:31-35 NET 31 just as Moses the LORD's servant had commanded the Israelites. As described in the law scroll of Moses, it was made with uncut stones untouched by an iron tool. They offered burnt sacrifices on it and sacrificed tokens of peace. 32 There, in the presence of the Israelites, Joshua inscribed on the stones a duplicate of the law written by Moses. 33 All the people, rulers, leaders, and judges were standing on either side of the ark, in front of the Levitical priests who carried the ark of the covenant of the LORD. Both resident foreigners and native Israelites were there. Half the people stood in front of Mount Gerizim and the other half in front of Mount Ebal, as Moses the LORD's servant had previously instructed to them to do for the formal blessing ceremony. 34 Then Joshua read aloud all the words of the law, including the blessings and the curses, just as they are written in the law scroll. 35 Joshua read
aloud every commandment Moses had given before the whole assembly of Israel, including the women, children, and resident foreigners who lived among them.

2Kings 14:6 NET But he did not execute the sons of the assassins. He obeyed the LORD's commandment as recorded in the law scroll of Moses, "Fathers must not be put to death for what their sons do, and sons must not be

put to death for what their fathers do. A man must be put to death only for his own sin."

Daniel 9:11-13 NET 11 "All Israel has broken your law and turned away by not obeying you. Therefore you have poured out on us the judgment solemnly threatened in the law of Moses the servant of God, for we have sinned against you. 12 He has carried out his threats against us and our rulers who were over us by bringing great calamity on us – what has happened to Jerusalem has never been equaled under all heaven! 13 Just as it is written in the law of Moses, so all this calamity has come on us. Still we have not tried to pacify the LORD our God by turning back from our sin and by seeking wisdom from your reliable moral standards.

These references from other Old Testament books provide further support for the traditional attribution of the Pentateuch to Moses. They demonstrate that Moses was regarded as the lawgiver and that his writings held significant authority among the Israelites.

E) Endorsement in the New Testament of Moses Authorship

5. **Endorsement in the New Testament**: Many passages in the New Testament attribute the laws and historical accounts in the Pentateuch to Moses (Mark 12:26, John 5:46-47, Acts 3:22). In the New Testament, there are indeed several passages that attribute the laws and historical accounts in the Pentateuch, the first five books of the Old Testament (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) , to Moses. These references indicate that the authors of the New Testament books
believed in the Mosaic authorship of the Pentateuch. Here are a few examples of such passages:

Mark 12:26 NET Now as for the dead being raised, have you not read in the book of Moses, in the passage about the bush, how God said to him, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'?

John 5:46-47 NET 46 If you believed Moses, you would believe me, because he wrote about me. 47 But if you do not believe what Moses wrote, how will you believe my words?"

Acts 3:22 NET Moses said, 'The Lord your God will raise up for you a prophet like me from among your brothers. You must obey him in everything he tells you.

These passages, along with others, reflect the belief of the New Testament authors that Moses was the author of the Pentateuch and that his writings carried divine authority.

F) Uniformity of Language and Style

6. **Uniformity of Language and Style**: Some argue that the uniformity in language and style throughout the Pentateuch suggests a single author. The argument regarding the uniformity of language and style throughout the Pentateuch is often put forth as evidence for the existence of a single author.

The Pentateuch, also known as the Torah, refers to the first five books of the Hebrew Bible, including Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. These books are traditionally attributed to Moses, but scholarly debate has brought up questions about their authorship and composition.

One of the notable features of the Pentateuch is its consistent use of language and style. Advocates of the single authorship theory argues that the consistent use of vocabulary, grammar, and literary techniques throughout the Pentateuch implies the work of a singular writer. They propose that this uniformity is an indication of a coherent literary vision and a deliberate effort to maintain consistency throughout the text. The uniformity of language and style is observed through various linguistic features within the Pentateuch. These include specific phrases, recurring expressions, and distinctive narrative patterns. Proponents of the single authorship theory argue that these linguistic features suggest a unified author who had a consistent set of linguistic preferences and literary techniques.

Furthermore, advocates of single authorship often point to the presence of editorial seams or transitional passages within the text. These seams are seen as evidence of a redactor or editor who integrated different sources or materials into a cohesive whole. The argument goes that a single author would not require such transitional passages

since they would have complete control over the entire composition.

G) Consistent Theology

7. Consistent Theology*:

The consistent theological perspective throughout the Pentateuch is sometimes taken as evidence of a single author. The consistent theological perspective found throughout the Pentateuch is another argument used to support the idea of a single author. The Pentateuch presents a unified theological framework that spans across its various books, and proponents of single authorship argue that this unity suggests the work of a single author with a coherent theological vision. One of the key elements of the consistent theology in the Pentateuch is the belief in the covenant between God and the Israelites. The concept of the covenant is central to the Pentateuch, and it establishes the relationship between God and the people of Israel . The consistent portrayal of God's promises, laws, and expectations of the Israelites throughout the Pentateuch is seen as evidence of a unified theological perspective .

Additionally, the Pentateuch consistently emphasizes monotheism , the belief in one God. It presents Yahweh as the sole deity to be worshiped, and it condemns the worship of other gods or idols. This monotheistic perspective is consistent throughout the entire Pentateuch, suggesting a shared theological outlook. Furthermore, the Pentateuch presents a consistent moral and ethical framework. It contains various laws, commandments, and ethical teachings that govern the conduct of the Israelites. The consistent moral teachings, such as the Ten Commandments and the laws regarding social justice and care for the marginalized, reflect a unified ethical perspective throughout the text.

H) Eyewitness Details

8. **Eyewitness Details**: The narrative includes details that would have been familiar to someone living at the time of Moses, which some interpret as evidence of Mosaic authorship. The claim that the narrative of the biblical books traditionally attributed to Moses contains eyewitness details has been a topic of discussion among scholars for many years. This claim is based on the assumption that Moses, as a central figure in the biblical narrative, would have had firsthand knowledge of the events described. One example often cited is the detailed description of the geography and landmarks of Egypt and the Sinai Peninsula found in the Exodus narrative. Proponents of Mosaic authorship argue that these details indicate the author's familiarity with the region and suggest that he must have been an eyewitness to these events. Here are a few examples of geographical locations and landmarks mentioned in the Bible that some proponents of Mosaic authorship argument could indicate firsthand knowledge:

1. Mount Sinai/Horeb: In the Book of Exodus, Moses receives the Ten Commandments from God on Mount Sinai (also known as Mount Horeb). The detailed descriptions of the mountain and its location in the biblical narrative are seen by some as evidence that Moses, as an eyewitness, authored this account.

2. The Wilderness of Shur: After the Israelites' escape from Egypt, they crossed the Red Sea and entered the Wilderness of Shur. This region is mentioned several times in the Exodus account (Exodus 15:22; Exodus 16: 1) , and proponents of Mosaic authorship argue that Moses, having led the Israelites through this area, would have had intimate knowledge of its geography.

3. The Wilderness of Paran: The Wilderness of Paran is mentioned in several biblical accounts, including the Israelite's journey from Mount Sinai to Kadesh Barnea (Numbers 10:12) . Some argue that Moses, who is said to have led the Israelites. during this period, would have been familiar with this wilderness region.

4. The Land of Midian: After fleeing from Egypt, Moses spent several years in the land of Midian (Exodus 2 : 15-22). During this time, he married Zipporah, the daughter of Jethro, the priest of Midian. The mention of Moses' time in Midian is seen by some as an indication of his personal knowledge of the region.

Additionally, some proponents of Mosaic authorship point to the inclusion of specific cultural and historical details in the narrative that would have been known to someone living at the time of Moses. For instance , the mention of certain Egyptian customs, practices, and even specific names that appear in the biblical text are seen by some as evidence of an author who lived during the same period.

I) Moses's Education

9. **Moses's Education**: Moses was raised in Pharaoh's court and would have received an education that included literacy, making him one of the few people of his time who could have authored such a work (Acts 7:22) . The claim that Moses received an education in Pharaoh's court and was literate is based on biblical accounts, particularly Acts 7:22, which states that Moses was "educated in all the wisdom of the Egyptians."

According to the Old Testament, Moses was born into a Hebrew family during a time when the Pharaoh had ordered the killing of all Hebrew male children. However, Moses was saved when his mother placed him in a basket and set him adrift on the Nile River. He was eventually discovered and raised by Pharaoh's daughter, who adopted him as her own. Being raised in the royal court would have provided Moses with access to the best education available during that time. Ancient Egypt was renowned for its advanced civilization and achievements in various fields, including literature, mathematics, astronomy, and medicine. The Egyptian education system was primarily reserved for the elite, such as the royal family, nobility, and high-ranking officials. It emphasized the acquisition of knowledge and skills necessary for administrative, religious, and intellectual pursuits.

According to historical records, Egyptian education included instruction in reading, writing, mathematics, religious rituals, history, law, and the arts. The hieroglyphic writing system was used extensively, and scribes played a crucial role in Egyptian society. Learning to read and write hieroglyphs required significant training and practice, making literacy a valuable and respected skill. Based on these historical contexts, it is plausible to suggest that Moses, being raised in Pharaoh's court, would have received a comprehensive education, including literacy. This education would have given him the ability to read and write, which could have enabled him to author the books traditionally attributed to him, such as the first five books of the Bible, known as the Torah or the Pentateuch.

J) The Song and Blessing of Moses

10. **The Song and Blessing of Moses**: Deuteronomy 32 contains a song and 33 contains a blessing, both attributed to Moses. This could be seen as evidence that Moses wrote at least these portions of the Pentateuch.

Deuteronomy 32 and 33 are indeed significant chapters within the book of Deuteronomy, which is traditionally attributed to Moses as part of the Pentateuch. Deuteronomy is presented as Moses's farewell address to the Israelites before they enter the Promised Land. The Song of Moses in Deuteronomy 32 and the Blessing of Moses in Deuteronomy 33 are distinct poetic passages that are attributed to Moses within the biblical text.

The Song of Moses, also known as the Song of the Witness, is a prophetic and poetic composition that recounts the history of the Israelites, their relationship with God, and the consequences of their actions. It serves as a warning and a call to obedience. The song reflects themes of God's faithfulness, Israel's unfaithfulness, and divine judgment. The poetic structure and the style of the song is consistent with ancient Hebrew poetry.

The Blessing of Moses, found in Deuteronomy 33, is a collection of individual blessings pronounced by Moses upon each of the twelve tribes of Israel. It is a poetic and prophetic passage that speaks of the future prosperity, strength, and blessings that each tribe will receive in the land they are about to inherit. The blessings reflect the unique characteristics and histories of the tribes. The attribution of these passages to Moses within the biblical text suggests that he was the author.

K) Moses's Unique Position

11. **Moses's Unique Position**: Moses's unique position as the leader of the Israelites and his unparalleled relationship with God (as described in the Bible) suggests that he could have been the author of the Pentateuch.

L) The over all connections of each book to the other

If one was to read the five books of Moses one would get an idea that it was written by only one Author for where one book ends the other begins.

So Joseph died, being one hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt.

(Genesis 50:26 NKJV)

Now these are the names of the children of Israel who came to Egypt; each man and his household came with Jacob: Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin; Dan, Naphtali, Gad, and Asher. All those who were descendants of Jacob were seventy persons (for Joseph was in Egypt already). (Exodus 1:1-5 NKJV)

For the cloud of the LORD was above the tabernacle by day, and fire was over it by night, in the sight of all the house of Israel, throughout all their journeys. (Exodus 40:38 NKJV)

Now the LORD called to Moses, and spoke to him from the tabernacle of meeting, saying, (Leviticus 1:1 NKJV)

These are the commandments which the LORD commanded Moses for the children of Israel on Mount Sinai. (Leviticus 27:34 NKJV)

Now the LORD spoke to Moses in the Wilderness of Sinai, in the tabernacle of meeting, on the first day of the second month, in the second year after they had come out of the land of Egypt, saying: (Numbers 1:1 NKJV)

These are the commandments and the judgments which the LORD commanded the children of Israel by the hand of Moses in the plains of Moab by the Jordan, across from Jericho. (Numbers 36:13 NKJV)

These are the words which Moses spoke to all Israel on this side of the Jordan in the wilderness, in the plain opposite Suph, between Paran, Tophel, Laban, Hazeroth, and Dizahab.(Deuteronomy 1:1 NKJV)

Which leads me to think that these 5 books were at one time just one book which later was divided into 5.

M) Moses successor Joshua claimed Moses wrote these books .

Joshua 8:31 NET just as Moses the LORD's servant had commanded the Israelites. As described in the law scroll of Moses, it was made with uncut stones untouched by an iron tool. They offered burnt sacrifices on it and sacrificed tokens of peace.

Joshua 8:32 NET There, in the presence of the Israelites, Joshua inscribed on the stones a duplicate of the law written by Moses.

Joshua 8:35 NET Joshua read aloud every commandment Moses had given before the whole assembly of Israel, including the women, children, and resident foreigners who lived among them.

Joshua 23:6 NET Be very strong! Carefully obey all that is written in the law scroll of Moses so you won't swerve from it to the right or the left,

N) Different names for God don't rule out Moses Authorship

Now there are oppositions to Moses Authorship and that which is brought by the higher critics called JEPD. The JEPD theory or the Documentary Hypothesis, suggests that the first five books of the Bible (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) , traditionally attributed to Moses, were actually the product of multiple authors and editors over a long period of time. The letters J, E, P, and D stand for Jahwist, Elohist, Priestly, and Deuteronomist, the supposed authors or groups of authors behind these texts. Those who reject the JEPD theory, like myself and uphold the Mosaic authorship might make:

1. **Absence of direct evidence**: Critics of the JEPD theory argue that there's no direct archaeological or historical evidence to support the existence of the J, E, P, and D documents. The original documents or fragments have never been found. The theory is based solely on textual analysis.

2. **Assumptions about style and vocabulary**: The division of text according to the names used for God, stylistic differences, and thematic considerations might be over simplified . Some critics argue that it's possible for a single author to use different names for God, styles, and themes depending on the context or purpose of the text. At times

both YHWH and Elohim are used together. Genesis 2:4 ASV These are the generations of the heavens and of the earth when they were created, in the day that Jehovah God (YHWH / Elohim) made earth and heaven. Shakespeare sometimes refers to his characters by more than one name or title within the same play Why can not the scripture does the same interfere with people and especially God.

Here are a few examples:

1. Macbeth - In the play “Macbeth, ” the title character is referred to by several different names. He is called Macbeth, Thane of Glamis, Thane of Cawdor, and eventually becomes the King of Scotland .

2. Richard III - In the play “Richard III ,” the main character is known as Richard, Duke of Gloucester, before he becomes the king and is referred to as Richard III.

3. Henry V In “Henry V,” the protagonist is initially called Prince Hal, as he is the Prince of Wales. However, after he becomes the King of England, he is referred to as King Henry V.

4. Juliet - In “Romeo and Juliet, ” the female protagonist is called Juliet Capulet. However, after she secretly marries Romeo, she becomes Juliet Montague, taking her husband’s last name.

5. Othello - In the tragedy “Othello, ” the protagonist is referred to by his title , Othello, which is the Moorish general’s name. However, he is also called “the Moor” by some characters in the play.

6. Hamlet - In “Hamlet,” the main character is, of course , named Hamlet. However, he is also referred to as Prince Hamlet, reflecting his status as the Prince of Denmark. These are just a few examples of how Shakespeare uses multiple names or titles to refer to his characters within the same play.

O) Thing to take for consideration when looking at ancient manuscripts.

Ancient authorship practices: The ancient world’s authorship practices were different from ours. It was common for scribes to update texts, adding explanations or new information without changing the original author’s identity. Therefore, variations in style and terminology might reflect updates by later scribes, not different original authors.

P) Moses Death doesn’t exclude his authorship

The book of Deuteronomy, which is the fifth book of the Hebrew Bible and the Old Testament, contains an account of the death of Moses. This has raised questions about how Moses could have written about his own death. Scholars have proposed different theories to address this issue.

1) Moses wrote the majority of the book of Deuteronomy, including the account of his death, under divine inspiration. This view position is that Moses was given prophetic knowledge of his death and wrote about it accordingly. In Jewish tradition, it is commonly believed that Moses wrote the majority of the book of Deuteronomy, including the account of his own death, under divine inspiration. This belief is based on several sources within Jewish literature.

2) Moses wrote the majority of the book of Deuteronomy except for the account of his death which was added latter on by Joshua or the author of Judges .

Babylonian Talmud: Tractate Baba Bathra 14b (“..Who wrote the Scriptures? — Moses wrote his own book and the portion of Balaam18 and Job. Joshua wrote the book which bears his name and [the last] eight verses of the Pentateuch.19 Samuel wrote the book which bears his name and the Book of Judges and Ruth. David wrote the Book of Psalms, including in it the work of the elders, namely, Adam, Melchizedek, Abraham, Moses, Heman, Yeduthun,
Asaph,….”)

Q) JEPD Theory

I felt like adding this extra chapter on JEPD Theory which the whole book argues against so people can see both sides on the issue even though I can't think of anyway of defending it.

JEPD Theory which supposes Moses was not the author of the Pentateuch would not have a issue with Moses death since they don't hold Moses as the author. And I don't hold this view as very scholarly but here it goes .

The JEDP theory, also known as the Documentary Hypothesis, is a scholarly explanation for the composition of the Pentateuch, the first five books of the Hebrew Bible (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). According to this theory, Moses was not the sole author of the Pentateuch, and its composition is the result of the compilation of multiple source documents. The abbreviation JEDP represents the four main sources identified by liberal scholars:

1. J (Yahwist): This source, dating back to around the 10th century BCE, predominantly uses the name Yahweh (often translated as "the LORD" in English translations) for God. The J source focuses on the human-like characteristics of God and portrays a narrative style with a particular interest in stories about the ancestors of Israel.

2. E (Elohist): This source, from the northern kingdom of Israel and dating to the 9th century BCE, uses the term Elohim for God. The E source emphasizes prophetic themes, dreams, and visions, and it often presents a more abstract and less anthropomorphic portrayal of God.

3. D (Deuteronomist): This source, which scholars believe was composed during the reign of King Josiah in the late 7th century BCE, includes the book of Deuteronomy. It is characterized by its distinctive theological and legal perspective, emphasizing the importance of centralizing worship in Jerusalem and following a covenantal relationship with God.

4. P (Priestly): This source, believed to have originated during or after the Babylonian exile, emphasizes ritual, priestly concerns, and genealogies. P includes detailed instructions for ritual practices, the establishment of the priesthood, and the construction of the Tabernacle and later the Temple.

According to the JEDP theory, the Pentateuch is the result of a process of redaction, where editors or redactors combined these various source documents to create a coherent and unified narrative. The theory suggests that these sources were written by different authors or groups over several centuries and were later edited and woven together. Given this understanding, the JEDP theory does not attribute authorship of the entire Pentateuch to Moses.

Therefore, the death of Moses, as described in the biblical account, would not pose an issue for liberal scholars who hold this view. Instead, they see the Pentateuch as a compilation of diverse traditions and sources that were edited and shaped over time.

It is important to note that the JEDP theory is not universally accepted among scholars including myself, and alternative theories and interpretations exist regarding the authorship and composition of the Pentateuch but this book was written to show why Moses is regarded as the author of the Pentateuch and a defense against JEDP.

01) Genesis 1630–1523 ,1445-1405 , 1450-1410 , 1275-1235 B.C

Did Jesus Christ agree with the Book of Genesis , Literally?

Yes he agree with it because he qoutes from it. When in reference to divorce.

Mat 19 (NKJV)[4] And He answered and said to them, "Have you not read that He who made them at the beginning 'made them male and female,'[5] and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'?

Reffering to :

“Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.” Gen 2:24 (NKJV)

He calls himself Jacob's ladder .

“And He said to him, "Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man."”— John 1:51 (NKJV)

Reffering to:

“Then he dreamed, and behold, a ladder was set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.”— Gen 28:12 (NKJV)

To Jesus every person from Genesis was real as you and me

He makes mention Abraham, Issac , Jacob

“And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven.” Mat 8:11 (NKJV)

He makes mention Noah

“But as the days of Noah were, so also will the coming of the Son of Man be. — Mat 24:37 (NKJV)

He makes mention of Lot and his wife

Luk 17 (NKJV)[29] but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all.[30] Even so will it be in the day when the Son of Man is revealed.[31] In that day, he who is on the housetop, and his goods are in the house, let him not come down to take them away. And likewise the one who is in the field, let him not turn back.[32] Remember Lot's wife.

If he believed in literal interpretation of Genesis, and he was closer to it's events why not we? What is stoping us from doing the same ? One of the reasons I believe in the literal interpretation of Genesis is because he believed in Genesis.

Chapter 01

A) Differant Dates for the Creation

1) James Ussher in 4004 B.C

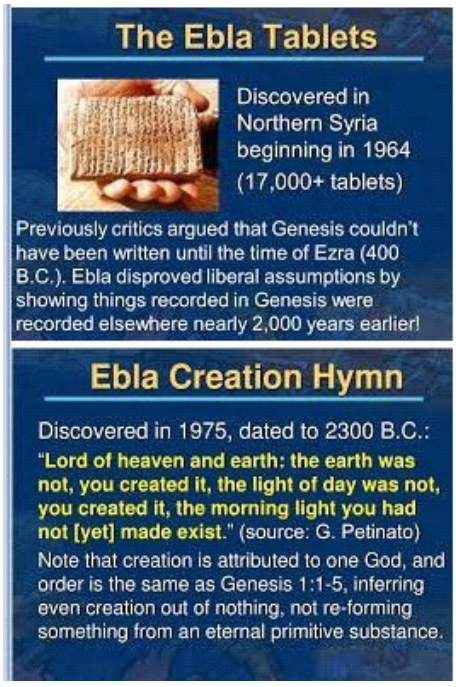
2) Judaism in 3760 B.C

3) Maya Civilization 3114 B.C

4) According to Evolutionist 4.5 Billion Years ago

5) My personal opion 18,000-10,000 BC

The Eblaite account of creation is also dramatically different from the later creation records, such as the Babylonian *Enuma Elish* and the *Epic of Atrahasis,* which date about 1600 B.C. and have grotesque absurdities such as gods fighting and cutting each other in half, making the earth from one half and heaven from the other. Clearly, the more elegant account is the most ancient and does not support the evolutionary notion of the ascent of man (Heidel 1963).


The Ebla Tablets
Discovered in Northern Syria beginning in 1964 (17,000+ tablets)
Previously critics argued that Genesis couldn't have been written until the time of Ezra (400 B.C.). Ebla disproved liberal assumptions by showing things recorded in Genesis were recorded elsewhere nearly 2,000 years earlier!
Ebla Creation Hymn
Discovered in 1975, dated to 2300 B.C.:
"Lord of heaven and earth: the earth was not, you created it, the light of day was not, you created it, the morning light you had not [yet] made exist." (source: G. Petinato)
Note that creation is attributed to one God, and order is the same as Genesis 1:1-5, inferring even creation out of nothing, not re-forming something from an eternal primitive substance.

Elohim - God Gen_1:1

We have a plural word for God in the first verse in Genesis. “In the beginning God created the heavens and the earth.”— Gen_1:1 (NKJV)

Original: מיהלא

Transliteration: 'ĕlפhıym

Phonetic: el-o-heem'

BDB Definition:

1.(plural)rulers, judges, divine ones, angels, gods (plural intensive - singular meaning) god, goddess, godlike oneworks or special possessions of God the (true) God

It is used 217 times in single word but in compound words thousands in the Masoretic Text in the Bible many times as a compound word . The name means God or strong one . Like Israel which means prince with God or one who wrestles with God, Bethel which means House of God , Elisha God is Salvation, El Elyon which means the most high God, Immunuel which means God is with us. EL Shaddai which means God almighty, Elohim which means the all powerful one creator. El Rio which means the God who sees.

Apologetic Notes : 3) You've brought up the "argument on the names of God" as an objection to Mosaic authorship, suggesting that the use of "Elohim" and "YHWH" indicates different authors. My point was that a single individual can indeed have multiple names or titles, and the choice of which name to use often depends on the context. This practice was not unique to Shakespeare's time but was very common in the ancient world, including the Near East. The key is that the different names of God in Genesis are not indicators of conflicting sources, but rather different aspects or revelations of the same single God, much like how a person might be referred to by different names or titles depending on the relationship or situation. Here are examples from ancient sources (beyond Shakespeare) where individuals or deities were known by multiple names or titles: Egyptian Pharaohs and Deities: Pharaohs: Egyptian pharaohs had a minimum of five official names (Horus name, Nebty name, Golden Horus name, Praenomen/Throne name, and Nomen/Birth name). While one might be used more commonly in inscriptions, the existence of these multiple names for one ruler is undeniable. For example, Tutankhamun's birth name was Tutankhaten, and his throne name was Nebkheperure. Deities: Egyptian gods often had many epithets and alternative names that highlighted different aspects of their power or role. For instance, the sun god could be called Ra (general name for the sun god), Atum (creator aspect), Khepri (rising sun, scarab beetle aspect), or Amun (hidden, air god, often combined as Amun-Ra). The choice of name depended on the specific theological context or liturgical purpose. Mesopotamian Deities: Babylonian/Sumerian Gods: Gods in Mesopotamia were frequently known by multiple names or epithets, which often described their attributes or functions. Ishtar: The goddess of love, war, and fertility, was known by numerous names, including Inanna (in Sumerian), and had many cult titles depending on her specific role or temple. Marduk: The chief god of Babylon, was given many titles, often reflecting his power and various functions after he defeated Tiamat in the Enuma Elish. The "Fifty Names of Marduk" is a famous section in the Enuma Elish where he is acclaimed by 50 different names, each signifying an aspect of his power and triumph. Human Kings and Figures in Ancient Texts: Biblical Examples (within a single author's narrative): Even within the Bible, figures are sometimes referred to by different names or titles: Jacob/Israel: Genesis itself (e.g., Genesis 32:28, 35:10) shows one individual being called both Jacob and Israel by the same author (Moses/the unified text), depending on the context of their identity or covenant relationship with God. Solomon/Jedidiah: David names his son Solomon, but the Lord also sends word through Nathan that he should be called Jedidiah ("beloved of the Lord") (2 Samuel 12:24-25). Simon/Peter/Cephas (New Testament, but same principle): In the New Testament, Simon is also called Peter (Greek) and Cephas (Aramaic), all referring to the same person by different names/titles. Applying this to Genesis: Elohim (God): This is the generic term for "God" and emphasizes God as the powerful, transcendent Creator of the universe. It is used primarily in Genesis 1, where the focus is on the universal act of creation and God's power over all things. YHWH Elohim (LORD God): This compound name emphasizes God's personal, covenantal relationship with humanity. It is used predominantly in Genesis 2, where the focus shifts to the intimate creation of man, the Garden of Eden, and the specific covenant relationship established with Adam and Eve. Later, as the narrative progresses, YHWH (LORD) becomes the primary name, highlighting God's covenant faithfulness and redemptive actions toward His people. The choice of divine name in Genesis is therefore not evidence of multiple, contradictory authors, but rather a sophisticated literary and

theological device that highlights different attributes of the one true God, depending on the specific aspect of His character or action being presented in that part of the narrative. This is consistent with ancient literary practices of using multiple names or titles to convey different facets of an individual or deity.

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1) Who created Everything?

God created everything without any help of any creature but his own self.

(Genesis 1:1) In the beginning God created the heavens and the earth. (NKJV)

(Isaiah 44:24) Thus says the LORD, your Redeemer, And He who formed you from the womb: "I am the LORD, who makes all things, Who stretches out the heavens all alone, Who spreads abroad the earth by Myself; (NKJV)

A) Father

(Revelation 4:1) After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying, "Come up here, and I will show you things which must take place after this." (NKJV)

(1 Corinthians 8:6) yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live. (NKJV)

B) Son

(Colossians 1:15-16) He is the image of the invisible God, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. (NKJV)

(John 1:1-3) In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. (NKJV)

(John 1:10) He was in the world, and the world was made through Him, and the world did not know Him. (NKJV)

(John 1:14) And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. (NKJV)

C) Holy Spirit

(Psalms 104:30) You send forth Your Spirit, they are created; And You renew the face of the earth. (NKJV)

(Job 33:4) The Spirit of God has made me, And the breath of the Almighty gives me life. (NKJV)

2) How did God create everything ?

A) By Faith

(Hebrews 11:1-3) Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good testimony. By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible. (NKJV)

B) Through Wisdom

(Psalms 136:5) To Him who by wisdom made the heavens, For His mercy endures forever; (NKJV)

C) Through Power

(Jeremiah 10:12) He has made the earth by His power, He has established the world by His wisdom, And has stretched out the heavens at His discretion. (NKJV)

D) Through Understanding

(Jeremiah 51:15) He has made the earth by His power; He has established the world by His wisdom, And stretched out the heaven by His understanding. (NKJV)

E) His arm

(Jeremiah 27:5) 'I have made the earth, the man and the beast that are on the ground, by My great power and by My outstretched arm, and have given it to whom it seemed proper to Me. (NKJV)

F) By his Command

(Psalms 33:9) For He spoke, and it was done; He commanded, and it stood fast. (NKJV)

3) How long did it took God to create everything.

A) Bible states in 6 days

(Exodus 20:11) For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it. (NKJV)

B) Each day had it's Evening and morning

Genesis 1:5,8,13,19,23,31

(Genesis 1:5) God called the light Day, and the darkness He called Night. So the evening and the morning were the first day. (NKJV)

(Genesis 1:8) And God called the firmament Heaven. So the evening and the morning were the second day. (NKJV)

(Genesis 1:13) So the evening and the morning were the third day. (NKJV)

(Genesis 1:19) So the evening and the morning were the fourth day. (NKJV)

(Genesis 1:23) So the evening and the morning were the fifth day. (NKJV)

(Genesis 1:31) Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day. (NKJV)

C) Plants was made on the 3rd day and The Sun ,moon and Stars on the 4th day. For plants to survive without sun light, would be impossible if each day was years.

(Genesis 1:11-19) Then God said, "Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth"; and it was so. And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good. So the evening and the morning were the third day. Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; "and let them be for lights in the firmament of the heavens to give light on the earth"; and it was so. Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also. God set them in the firmament of the heavens to give light on the earth, and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good. So the evening and the morning were the fourth day. (NKJV)

4) Why are the two accounts of creation in the same book? It is not two accounts , only one between chapter 1 and 2 of Genesis.

In Genesis 1 we find when everything was created and in Genesis 2 we learn how . The main focus in chapter 2 is on How God created the creatures and man. There is no mention of days from verses 5 to 25. It is as if I was to give you a order of events then , take the time after that to expand on certain points that I thought was more important.

Let me give a summary of Both chapters so we can see this in Genesis1 & 2

Genesis 1

Verses 1 & 2 the world is made but in a disorder purposely so he could as it were arrange every piece where it is suppose to be.

(Genesis 1:1-2) In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. (NKJV)

Day 1 God creates Light calls the light day and the darkness night in verses 3 to 5

(Genesis 1:3-5) Then God said, "Let there be light"; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. God called the light Day, and the darkness He called Night. So the evening and the morning were the first day. (NKJV)

Day 2 God made the sky by separating it from the waters of the seas in verses 6 to 8

(Genesis 1:6-8) Then God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." Thus God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament Heaven. So the evening and the morning were the second day. (NKJV)

Day 3 God creates the seas, the dry land and the vegetation verses 9 to 13

(Genesis 1:9-13) Then God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear"; and it was so. And God called the dry land Earth, and the gathering together of the waters He called Seas. And God saw that it was good. Then God said, "Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth"; and it was so. And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good. So the evening and the morning were the third day. (NKJV)

Day 4 God made the sun for the day and the moon and the stars for the night verses 14 to 19

(Genesis 1:14-19) Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; "and let them be for lights in the firmament of the heavens to give light on the earth"; and it was so. Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also. God set them in the firmament of the heavens to give light on the earth, and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good. So the evening and the morning were the fourth day. (NKJV)

Day 5 God made fish ,other sea creatures and the birds of the sky verses 20 to 23

(Genesis 1:20-23) Then God said, "Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens." So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that it was good. And God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth." So the evening and the morning were the fifth day. (NKJV)

Day 6 God made animals of the land , man & woman verses 24 to 31

(Genesis 1:24-31) Then God said, "Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, each according to its kind"; and it was so. And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that it was good. Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the

air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So God created man in His own image; in the image of God He created him; male and female He created them. Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth." And God said, "See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. "Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which there is life, I have given every green herb for food"; and it was so. Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day. (NKJV)

Day 7 God finishes his work of creation , takes a break and blesses this day to be celebrated for the future verses Genesis 2:1 to 3

(Genesis 2:1-3) Thus the heavens and the earth, and all the host of them, were finished. And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made. (NKJV)

Now God is going to take time to explain more on his creation , how he created and why If we was to take these verses which we are to speak to mean other creation story then we need to count all the other passages whether small as a verse that he states he created the Earth as other accounts aswell so then we would have more than 6 or 7 accounts. We are told in Hebrews 11: 2 The creation came as a result of faith We are told in pslams 136 God created everything with wisdom. We are told in Jeremiah 10:12 27:5, 51:15 God created everything with power , wisdom and understanding and his arm we are told in Isaiah 45:12 God created everything at his command and hands.

Verse 4 to 6 we read before He created man ,a midst use to water the land

(Genesis 2:4-6) This is the history of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens, before any plant of the field was in the earth and before any herb of the field had grown. For the LORD God had not caused it to rain on the earth, and there was no man to till the ground; but a mist went up from the earth and watered the whole face of the ground. (NKJV)

Verses 7 to 8 how he created man his prize possession ,the animals and where he located them

(Genesis 2:7-8) And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being. The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed. (NKJV)

We are now recieving farther revelation of the creation story, it like if I was to tell you I wittness a car accident and gave you a quick summary ofthe events and then started to explain more in detail how it happened. Notice in the following so far verse 4 to 8 day is only mentioned once which can be translated to time. No mention ofevening and morning.

Now in verse 9 a little more detail on his creation of vegetation but the focus is on two trees , the tree of Knowledge of good and evil , and the tree of life which prepares us for the next chapter which we will see more on these trees and how one of them leads to our down fall.

(Genesis 2:9) And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil. (NKJV)

In verses 10 to 14 we read about the rivers which surrounds Eden and where they run, also giving us a little information on the lands and what they contain which makes them so special.

(Genesis 2:10-14) Now a river went out of Eden to water the garden, and from there it parted and became four riverheads. The name of the first is Pishon; it is the one which skirts the whole land of Havilah, where there is gold. And the gold of that land is good. Bdellium and the onyx stone are there. The name of the second river is Gihon; it is the one which goes around the whole land of Cush. The name of the third river is Hiddekel; it is the one which goes toward the east of Assyria. The fourth river is the Euphrates. (NKJV)

In verses 15 to 17 a warning to man not to eat from the knowledge of Good and evil. More over we see what was man to do in the garden of Eden which was to tend the ground .

(Genesis 2:15-17) Then the LORD God took the man and put him in the garden of Eden to tend and keep it. And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat; "but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." (NKJV)

In verses 18 to 25 we see God's concern about giving Adam a help mate but first he was to name all the animals, in rabbic tradition it was believed while Adam was naming all the animals, God also told Adam to name him aswell but there is no evidence for this scripture. Then we see as it were the best for last at least I imagine in Adam's eyes, the creation of Eve. So amazed he must of been when he sawher that his first words was Woman , moreover such a love he had for her that he was willing to disobey God and die for her by eating the forbidden fruit.

(Genesis 2:18-25) And the LORD God said, "It is not good that man should be alone; I will make him a helper comparable to him." Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name. So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him. And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man. And Adam said: "This is now bone of my bones And flesh of my flesh; She shall be called Woman, Because she was taken out of Man." Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh. And they were both naked, the man and his wife, and were not ashamed. (NKJV)

Here you have what these 2 Chapters is all about and we see it is not two creation accounts just one . It's like a preface before the first chapter that will tell you what to expect.

Apologetic Note : 1) You raised the point that "Genesis 1 and 2 present distinct creation accounts" as an objection to Mosaic authorship. This is a very common argument in biblical criticism, often used to suggest multiple sources for Genesis. However, from my understanding, these chapters are not contradictory but rather complementary, providing different, yet harmonious, perspectives on the same grand event. Genesis 2, rather than being a separate account, functions to expand and focus on specific aspects introduced in Genesis 1. Here's how I see it: Genesis 1: The Cosmic, Overview, and Chronological Account Its Focus: Genesis 1 (1:1-2:3) gives us a broad, universal, and chronological overview of creation. It establishes God as the transcendent, powerful Creator of the entire cosmos, detailing the orderly progression through the six days of creation, from light and darkness all the way to humanity. Its Perspective: Think of it as a "wide-angle lens" or "God's-eye view" of creation, emphasizing the order, design, and goodness of everything God made. The "days" are explicitly and systematically mentioned, giving us that grand sequence. Genesis 2: The Specific, Focused, and Thematic Account Its Focus: Genesis 2 (starting from 2:4) then "zooms in" to provide a more detailed and thematic account, specifically concentrating on the creation of humanity and their immediate environment—the Garden of Eden. It highlights our unique relationship with God, our purpose (to work and keep the garden), and the foundational institution of marriage. Its Perspective: This is the "close-up" or "human-centered" view. It's not aiming to re-list every single step of creation chronologically, but to elaborate on the aspects most significant for mankind. "Days" Context: The detailed "day" structure of Genesis 1 isn't repeated in Genesis 2. Genesis 2:4 acts as a summary heading ("These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made earth and heavens"). The phrase "in the day that the LORD God made" is a common Hebrew idiom meaning "when" or "at the time that," referring back to the general period of creation (particularly the sixth day when man was made), rather than indicating a specific single 24-hour period for everything in Chapter 2. Order of Creation (Apparent Discrepancies Explained): Plants: Genesis 1:11 discusses plants created on Day 3. Genesis 2:5 states "no shrub of the field had yet appeared on the earth and no plant of the field had yet sprung up, for the LORD God had not sent rain on the earth and there was no man to work the ground." This isn't a contradiction. Genesis 1 refers to all vegetation globally, whereas Genesis 2:5-7 refers specifically to the cultivated plants (shrubs/plants of the field) that would require human interaction and specific conditions for the Garden of Eden, which God would plant after creating man (Genesis 2:8-9). Animals: Genesis 1:24-25 places land animals before man on Day 6. Genesis 2:19, in many translations, can read "Now the LORD God formed out of the ground all the beasts of the field and all the birds of the air, and brought them to the man..." The Hebrew verb here ("yatsar") allows for a pluperfect translation: "had formed" or "having formed." So, a precise reading indicates that God had already formed these animals (as described in Genesis 1) and then brought them to Adam for

naming. This perfectly harmonizes the two accounts. Literary Style and Divine Names: Genesis 1 uses the general name Elohim ("God"), emphasizing God's universal power and transcendence. Genesis 2 uses Yahweh Elohim ("LORD God"), emphasizing God's personal, covenantal relationship with humanity, which aligns with the more intimate focus of this chapter. This difference in divine names highlights different aspects of God's character and His interaction with creation, rather than pointing to different authors contradicting each other. In conclusion, Genesis 1 lays out the grand, cosmic overview of creation, establishing God's sovereignty and the universe's order. Genesis 2 then provides a more detailed, relational, and purpose-driven account focusing on humanity's creation and their initial environment, including vital details about our relationship with God and the establishment of marriage. They are like a wide-angle shot followed by a close-up, creating a fuller, richer picture when read together, rather than two conflicting narratives.

The Gap theory is taught in many Bible institutes as a fact. The Theory teaches that between Genesis 1:1 & 1:2 there was the fall of Satan and the angels because of that the world and heaven had to be recreated.

One of the gap theory favorite verses is Genesis 1:28

Genesis 1:28 KJV And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And with that verse they would say replenish means to fill again

The KJV that we have now is from the 1769 edition so to find out what the word replenish means we need to look at a dictionary around that time because the Definition of words changes through time.

Webster dictionary 1806 states about the word replenish “The following to fill, satisfy, stock , become stocked”

Now let’s look at the meaning in a modern Webster dictionary.

Random House Webster’s Dictionary states about replenish the

following :”

1) to make full or complete again

2) to supply with fresh fuel

3) to fill again or anew

4) to become full or complete again”

So this argument falls into pieces When one see It’s original meaning in the King James Bible. To those who tried to prove their point that replenish meansto fill again.

Say for example if I was to say the word gay 70 years ago or 80 years ago it meant something totally different from what it means now. Because that word meant happy Now it means to be attractive to your own gender. Through time words change their meaning.

Although there are different even forms of the gap theory there all agree that the fall of Satan was what caused the world to be without void and dark.

The Bible States that God created darknessand it wasn’t Satan

Isaiah 45:7 KJV I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

Those holding belief of the gap theory calls this present earth the second because they say that the first of was populated by humans which did not have a soul. I have no idea where they find that in the Bible because it’s not in the Bible. This earth is the

first and not the second we could see this in Revelation 21

Verse 1

Revelation 21:1 KJV And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

Notice " The first Earth and heaven will pass away" So the new heavens and new earth may come in the future. In stating that it shows clearly that this present Earth is the first and this present heaven isthe first.

And many who hold the gap theory also holds that when Satan fell the angels fell with him between Genesis 1:1 and Genesis 1:2.The Bible tells us when was the fall of the angels and that is found in the time of Noah Genesis 6:1-4

(Genesis 6:1-4) Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose. And the LORD said, "My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years." There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown. (NKJV)

Which agrees with the ancient book of Enoch

Enoch 7:1-3 It happened after the sons of men had multiplied in those days, that daughters were born tothem, elegant and beautiful And when the angels, the sons of heaven, beheld them, they became enamoured of them, saying to each other, Come, let us select for ourselves wives from the progeny of men, and let us beget children Then their leader Samyaza said to them; I fear that you may perhaps be indisposed to the performance of this enterprise;

Also Satan fall was while he was in the garden of Eden because we see in Ezekiel the Garden of Eden is mentioned as existing with Satan as it's guardian cherub before Adam and Eve fall and after the creation of Genesis 1

(Ezekiel 28:11-19) Moreover the word of the LORD came to me, saying, "Son of man, take up a lamentation for the king of Tyre, and say to him, 'Thus says the Lord GOD: "You were the seal of perfection, Full of wisdom and perfect in beauty. **You were in Eden**, the garden of God; Every precious stone was your covering: The sardius, topaz, and diamond, Beryl, onyx, and jasper, Sapphire, turquoise, and emerald with gold. The workmanship of your timbrels and pipes Was prepared for you on the day you were created. "You were the anointed cherub who covers; I established you; You were on the holy mountain of God; You walked back and forth in the midst of fiery stones. You were perfect in your ways from the day you were created, Till iniquity was found in you. "By the abundance of your trading You became filled with violence within, And you sinned; Therefore I cast you as a profane thing Out of the mountain of God; And I destroyed you, O covering cherub, From the midst of the fiery stones. "Your heart was lifted up because of your beauty; You corrupted your wisdom for the sake of your splendor; I cast you to the ground, I laid you before kings, That they might gaze at you. "You defiled your sanctuaries By the multitude of your iniquities, By the iniquity of your trading; Therefore I brought fire from your midst; It devoured you, And I turned you to ashes upon the earth In the sight of all who saw you. All who knew you among the peoples are astonished at you; You have become a horror, And shall be no more forever."'" (NKJV)

Josephus in Antiquities Of The Jews Book 1 Chapter 1 {"1. In the beginning God created the heaven and the earth. But when the earth did not come into sight, but was covered with thick darkness, and a wind moved upon its surface, God commanded that there should be light: and when that was made, he considered the whole mass, and separated the light and the darkness; and the name he gave to one was *Night,* and the other he called *Day:* and he named the beginning of light, and the time of rest, *The Evening* and *The Morning,* and this was indeed the first day. But Moses said it was one day; the cause of which I am able to give even now; but because I have promised to give such reasons for all things in a treatise by itself, I shall put off its exposition till that time. After this, on the second day, he placed the heaven over the whole world, and separated it from the other parts, and he determined it should stand by itself. He also placed a crystalline [firmament] round it, and put it together in a manner agreeable to the earth, and fitted it for giving moisture and rain, and for affording the advantage of dews. On the third day he appointed the dry land to appear, with the sea itself round about it; and on the very same day he made the plants and the seeds to spring out of the earth. On the fourth day he adorned the heaven with the sun, the moon, and the other stars, and appointed them their motions and courses, that the vicissitudes of the seasons might be clearly signified. And on the fifth day he produced the living creatures, both those that swim, and those that fly; the former in the sea, the latter in the air: he also sorted them as to society and mixture, for procreation, and that their kinds might increase and multiply. On the sixth day he

created the four-footed beasts, and made them male and female: on the same day he also formed man. Accordingly Moses says, That in just six days the world, and all that is therein, was made. And that the seventh day was a rest, and a release from the labor of such operations; whence it is that we Celebrate a rest from our labors on that day, and call it the Sabbath, which word denotes *rest* in the Hebrew tongue.

2. Moreover, Moses, after the seventh day was over begins to talk philosophically; and concerning the formation of man, says thus: That God took dust from the ground, and formed man, and inserted in him a spirit and a soul. This man was called Adam, which in the Hebrew tongue signifies *one that is red,* because he was formed out of red earth, compounded together; for of that kind is virgin and true earth. God also presented the living creatures, when he had made them, according to their kinds, both male and female, to Adam, who gave them those names by which they are still called. But when he saw that Adam had no female companion, no society, for there was no such created, and that he wondered at the other animals which were male and female, he laid him asleep, and took away one of his ribs, and out of it formed the woman; whereupon Adam knew her when she was brought to him, and acknowledged that she was made out of himself. Now a woman is called in the Hebrew tongue *Issa;* but the name of this woman was Eve, which signifies *the mother of all living.*"}

Chapter 02

Title: Unveiling the Common Elements Between Humans and Animals: The Biblical Connection

Introduction:

The notion that humans and animals share common elements found in dirt is a fascinating concept rooted in the biblical account of creation. According to the Bible, both Adam (the first man) and animals were formed from the dust of the earth. While this idea may seem metaphorical, recent scientific discoveries have shed light on the striking similarities between humans and animals at the elemental level. In this article, we will explore the evidence supporting the biblical claim and delve into the scientific understanding of the common elements found in both humans and animals.

In this Booklet my aim will be to show the evidence for a biblical Adam and Eve is existence through science and archeology

A) Humans made of Dirt

Genesis 2:7

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

Genesis 2:19

Out of the ground the Lord God formed every beast of the field and every bird of the air, and brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name.

1. Elemental Composition:

The human body is primarily composed of oxygen, carbon, hydrogen, nitrogen, calcium, and phosphorus. Remarkably, animals share a similar elemental composition. These elements are abundant in the Earth's crust, which aligns with the scriptural account of Adam and animals being formed from the dust or dirt.

2. DNA and Genetic Similarities:

The blueprint of life, DNA, is present in both humans and animals. DNA is composed of nucleotides, which contain the same elements found in dirt. The genetic similarities between humans and animals are evident through shared genes, indicating a common ancestry. This further supports the biblical notion of a shared origin.

3. Elemental Recycling:

Genesis 3:19

In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you are, And to dust you shall return."

Ecclesiastes 3:20

All go to one place: all are from the dust, and all return to dust.

Ecclesiastes 12:7

Then the dust will return to the earth as it was, And the spirit will return to God who gave it.

Earth's ecosystems operate on a cycle of life and death, where organisms decompose and return to the soil. This process ensures the recycling of essential elements. Humans and animals, upon death, decompose, and their elemental components are returned to the earth. This cyclical nature further emphasizes the connection between humans, animals, and the elements found in dirt.

4. Environmental Interdependence:

Humans and animals depend on the Earth's resources for survival. The elements present in dirt, such as carbon and nitrogen, are essential for sustaining life. From the food we consume to the air we breathe, these elements are vital for our existence. The shared reliance on Earth's resources reinforces the idea of a common bond between humans and animals.

Conclusion:

The biblical account of humans and animals being formed from dirt finds support in scientific findings. The elemental composition, genetic similarities, and environmental interdependence all point to a shared connection between humans and animals at the elemental level. While the biblical narrative may be interpreted metaphorically, the evidence suggests a profound unity between humans, animals, and the Earth itself. Understanding and appreciating this interconnectedness can foster a deeper respect for the natural world and the diverse life it sustains.

B) There was a first couple

Title: The Historical and Scientific Evidence of Adam and Eve

Introduction:

The story of Adam and Eve, as described in the Bible, is a fundamental concept in Christianity. While the topic of human origins often sparks debates between religious and scientific communities, it is possible to explore the existence of Adam and Eve without delving into the theory of evolution. In this article, we will examine the historical and scientific evidence surrounding the first pair of humans, including references from ancient civilizations like the Sumerians.

The Biblical Account of Adam and Eve:

According to the Book of Genesis, Adam and Eve were the first human beings created by God. They inhabited the Garden of Eden, where they lived in perfect harmony until they disobeyed God's command and ate from the Tree of Knowledge of Good and Evil. This event, commonly known as the Fall, led to the introduction of sin into the world.

Historical Evidence:

While the Bible serves as the primary source for the story of Adam and Eve, it is worth noting that other ancient civilizations also have similar accounts. The Sumerians, for instance, had their own creation myth known as the Enuma Elish. In this narrative, the gods created humans to be their servants, mirroring the idea of a divine origin for humanity.

Furthermore, archaeological discoveries in Mesopotamia, the region believed to be the cradle of civilization, have unearthed ancient artifacts and texts that suggest the existence of early human communities. These findings align with the biblical narrative of Adam and Eve being the first humans and the ancestors of all subsequent generations.

Scientific Evidence:

While scientific evidence cannot directly prove the existence of Adam and Eve, it can provide insights that are consistent with the biblical account. Genetic studies have demonstrated that all humans share a common ancestry, with the most recent common male ancestor (Y-chromosomal Adam) and female ancestor (Mitochondrial Eve) estimated to have lived thousands of years ago. These findings support the idea of a first human couple from whom all humans descended.

Additionally, recent studies in population genetics have revealed that the human population experienced a significant reduction in size around 100,000 to 200,000 years ago. This phenomenon, known as the "bottleneck effect," is consistent with the biblical account of Adam and Eve being the progenitors of humanity after a catastrophic event such as the Fall.

Historical Evidence:

1. **Ancient Mesopotamian Texts:** The Sumerians, who lived in Mesopotamia around 4,000 BCE, left behind a wealth of written records. Among these texts are accounts that bear striking similarities to the story of Adam and Eve. For example, the Sumerian epic of Gilgamesh includes a tale of a man named Enkidu who was created by the gods and later encounters a woman who tempts him, leading to his expulsion from a paradise-like setting.

2. **Ancient Near Eastern Creation Myths:** The story of Adam and Eve shares common elements with various creation myths from the ancient Near East, including the Babylonian creation myth Enuma Elish and the Canaanite myth of Baal and Anat.

These myths often feature a divine creator or creators fashioning humans and placing them in a specially designated area.

Scientific Evidence:

1**. Genetic Adam and Eve:** Genetic studies have identified a male and female ancestor who lived thousands of years ago, known as Y-chromosomal Adam and Mitochondrial Eve, respectively. While these names are metaphorical, they represent the most recent common male and female ancestors of all humans alive today. Although they did not live simultaneously, their existence suggests the possibility of a first pair of humans from whom all others descended.

2. **Human Genetic Diversity:** Genetic analysis reveals that humans possess relatively low genetic diversity compared to other species. This finding aligns with the biblical narrative of a small initial population, such as Adam and Eve, from which all humans originated. The limited genetic diversity among humans supports the idea that we share a common ancestry.

3. **Mitochondrial DNA:** Mitochondrial DNA (mtDNA) is passed down exclusively through the maternal line. Studies examining mtDNA have traced human ancestry back to a single woman, often referred to as Mitochondrial Eve. While this does not prove the existence of a biblical Adam and Eve, it does suggest that all humans today share a common female ancestor.

4. **Human Migration Patterns:** Genetic studies tracking human migration patterns provide additional support for the idea of a first pair of humans. These studies have identified a migration out of Africa, with subsequent diversification and population growth across different regions. This aligns with the biblical account of Adam and Eve being the progenitors of humanity, from whom different populations spread throughout the world.

Historical Evidence:

1. Ancient Near Eastern Artifacts: Archaeological discoveries in ancient Mesopotamia have unearthed numerous artifacts that depict scenes and symbols related to the story of Adam and Eve. These artifacts, such as cylinder seals and reliefs, often depict a male and female figure in a garden-like setting, hinting at the existence of a first human couple.

2. Early Human Societies: Ancient civilizations, such as the Egyptians and Greeks, recognized the concept of a first pair of humans. Egyptian mythology, for instance, includes the story of Atum and his first children, Shu and Tefnut, who are considered the ancestors of all humans. Similarly, Greek mythology features the creation of the first humans, Prometheus and Pandora, who parallel the idea of a first human couple.

Scientific Evidence:

1. **Anthropological Studies:** Anthropological research provides insights into the origins of human culture and behavior. Studies have shown that early human societies exhibited characteristics such as familial and communal living, social hierarchies, and religious beliefs. These findings align with the biblical narrative of Adam and Eve as the first humans who formed the foundation of human society.

2**. Archaeological Sites:** Excavations at archaeological sites, such as Jericho and Çatalhöyük, have revealed evidence of early human settlements dating back thousands of years. These findings support the idea of human communities existing in ancient times and provide a historical context for the story of Adam and Eve.

3. **Linguistic Studies:** Linguistic analysis has revealed commonalities in language families, suggesting a shared origin for human languages. This finding is consistent with the biblical account of Adam and Eve as the progenitors of humanity, from whom different languages developed as humans dispersed across the earth.

4. **Cultural Universals:** Cultural universals are common features found in societies worldwide, regardless of time or place. Examples include rituals, myths, and moral codes. The existence of these cultural universals supports the idea that humans share a common ancestry and a common set of fundamental beliefs and behaviors, as depicted in the story of Adam and Eve.

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1) (Genesis 2:23-25) And Adam said: "This is now bone of my bones And flesh of my flesh; She shall be called Woman, Because she was taken out of Man." Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh. And they were both naked, the man and his wife, and were not ashamed. (NKJV)

A) Of all the Bible a great example is given to us by Jesus himself who left his Father in heaven and his mother on earth to be with his disciples which is the church.

He choose his disciples over his mother

(Matthew 12:46-50) While He was still talking to the multitudes, behold, His mother and brothers stood outside, seeking to speak with Him. Then one said to Him, "Look, Your mother and Your brothers are standing outside, seeking to speak with You." But He answered and said to the one who told Him, "Who is My mother and who are My brothers?" And He stretched out His hand

toward His disciples and said, "Here are My mother and My brothers! "For whoever does the will of My Father in heaven is My brother and sister and mother." (NKJV)

He left the glory he had with his Father to come to earth as a man

(John 17:5) "And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. (NKJV)

That is why we read this passage as a reference to Jesus in the NewTestament.

(Ephesians 5:31-32) "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." This is a great mystery, but I speak concerning Christ and the church. (NKJV)

B) And they were both naked, the man and his wife, and were not ashamed. (Nakedness was at one time in the garden of Eden seen without shame but now it is after sin came nakedness is shame)

(Genesis 3:7) Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings. (NKJV)

(Genesis 3:10) So he said, "I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself." (NKJV)

(Revelation 3:18) "I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, that the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see. (NKJV)

(Revelation 16:15) "Behold, I am coming as a thief. Blessed is he who watches, and keeps his garments, lest he walk naked and they see his shame." (NKJV)

(Isaiah 47:3) Your nakedness shall be uncovered, Yes, your shame will be seen; I will take vengeance, And I will not arbitrate with a man." (NKJV)

(Nahum 3:5) "Behold, I am against you," says the LORD of hosts; "I will lift your skirts over your face, I will show the nations your nakedness, And the kingdoms your shame. (NKJV)

Josephus Antiquities Of The Jews Book 1 Chapter 1 {"3. Moses says further, that God planted a paradise in the east, flourishing with all sorts of trees; and that among them was the tree of life, and another of knowledge, whereby was to be known what was good and evil; and that when he brought Adam and his wife into this garden, he commanded ;hem to take care of the plants. Now the garden was watered by one river, which ran round about the whole earth, and was parted into four parts. And Phison, which denotes a multitude, running into India, makes its exit into the sea, and is by the Greeks called Ganges. Euphrates also, as well as Tigris, goes down into the Red Sea. Now the name Euphrates, or Phrath, denotes either a dispersion, or a flower: by Tiris, or Diglath, is signified what is swift, with narrowness; and Geon runs through Egypt, and denotes what arises from the east, which the Greeks call Nile. God therefore commanded that Adam and his wife should eat of all the rest of the plants, but to abstain from the tree of knowledge; and foretold to them, that if they touched it, it would prove their destruction. "}

Chapter 03

A) Now the serpent was more cunning than any beast of the field which the Lord God had made. (This serpent is Satan)

(Revelation 12:9) So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him. (NKJV)

(Revelation 20:2) He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years; (NKJV)

Could be possible that Satan possessed the snake as the legion of demons possessed the pigs in the gospels.

(Matthew 8:31-32) So the demons begged Him, saying, "If You cast us out, permit us to go away into the herd of swine." And He said to them, "Go." So when they had come out, they went into the herd of swine. And suddenly the whole herd of swine ran violently down the steep place into the sea, and perished in the water. (NKJV)

B) And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?"

Questions has power to make people think differently and to help people learn and that is why the enemy used.

Even God uses questions

(Genesis 3:9) Then the LORD God called to Adam and said to him, "Where are you?" (NKJV)

(Genesis 3:11) And He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?" (NKJV)

(Jonah 4:4) Then the LORD said, "Is it right for you to be angry?" (NKJV)

(Jonah 4:9) Then God said to Jonah, "Is it right for you to be angry about the plant?" And he said, "It is right for me to be angry, even to death!" (NKJV)

(Jonah 4:11) "And should I not pity Nineveh, that great city, in which are more than one hundred and twenty thousand persons who cannot discern between their right hand and their left-and much livestock?" (NKJV)

(Nahum 3:19) Your injury has no healing, Your wound is severe. All who hear news of you Will clap their hands over you, For upon whom has not your wickedness passed continually? (NKJV)

Jesus taught using questions

(Luke 2:46-47) Now so it was that after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions. And all who heard Him were astonished at His understanding and answers. (NKJV)

(Matthew 22:43-45) He said to them, "How then does David in the Spirit call Him 'Lord,' saying: 'The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool"'? "If David then calls Him 'Lord,' how is He his Son?" (NKJV)

Even Paul and the Apostles taught that way

(Acts 10:46-47) For they heard them speak with tongues and magnify God. Then Peter answered, "Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?" (NKJV)

(Galatians 3:1-5) O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified? This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith? Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh? Have you suffered so many things in vain--if indeed it was in vain? Therefore He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith? -- (NKJV)

(James 3:11-13) Does a spring send forth fresh water and bitter from the same opening? Can a fig tree, my brethren, bear olives, or a grapevine bear figs? Thus no spring yields both salt water and fresh. Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness of wisdom. (NKJV)

The question which the snake asks Eve was for the purpose to make her doubt. When God tells you something at times the enemy will come to make you doubt examples:

Jesus is told he is the Son of God ,then enemy comes telling him , if you are the son of God?

(Matthew 3:17 - 4:3) And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased."

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And when He had fasted forty days and forty nights, afterward He was hungry. Now when the tempter came to Him, he said, "If You are the Son of God, command that these stones become bread." (NKJV)

3)(Genesis 3:2-3) And the woman said to the serpent, "We may eat the fruit of the trees of the garden; "but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.'"

A) The command was not to eat it but she adds not to touch it.

(Genesis 2:16-17) And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat; "but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." (NKJV)

B) Eve defends God's word but in doing so adds to God's words. We are warning scripture not to add to God's word.

(Deuteronomy 4:2) "You shall not add to the word which I command you, nor take from it, that you may keep the commandments of the LORD your God which I command you. (NKJV)

(Deuteronomy 12:32) "Whatever I command you, be careful to observe it; you shall not add to it nor take away from it. (NKJV)

(Proverbs 30:6) Do not add to His words, Lest He rebuke you, and you be found a liar. (NKJV)

(Revelation 22:18-19) For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book. (NKJV)

The Jews in Jesus time also added to God's word by the oral law which instead of helping them follow God's commandments cause them to stray away from it.

(Matthew 15:2-3) "Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread." He answered and said to them, "Why do you also transgress the commandment of God because of your tradition? (NKJV)

Just like those in The church of the Galatians added to God's grace by adding circumcision to salvation .

(Acts 15:1-2) And certain men came down from Judea and taught the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved." Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question. (NKJV)

(Galatians 5:2-3) Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing. And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law. (NKJV)

Adding to What God commanded is never good . It makes God evil in our eyes like he is trying to with hold something from us.

4) (Genesis 3:4-5) Then the serpent said to the woman, "You will not surely die. "For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

Satan although he tells her the truth , he twists it to destroy man. More of a half truth which makes it a lie. Man did became like God in knowing good and Evil . But he did died spiritual and physical as well but not instantly.

(Genesis 3:22) Then the LORD God said, "Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever" - (NKJV)

(Genesis 3:19) In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you are, And to dust you shall return." (NKJV)

(Genesis 5:5) So all the days that Adam lived were nine hundred and thirty years; and he died. (NKJV)

(Ephesians 2:1) And you He made alive, who were dead in trespasses and sins, (NKJV)

(Romans 5:14) Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come. (NKJV)

5) (Genesis 3:6) So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. (NKJV)

A) Man and Woman fell because of food one of the biggest temptation in people is food.

Israel fell because of food

(Exodus 16:1-3) And they journeyed from Elim, and all the congregation of the children of Israel came to the Wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they departed from the land of Egypt. Then the whole congregation of the children of Israel complained against Moses and Aaron in the wilderness. And the children of Israel said to them, "Oh, that we had died by the hand of the LORD in the land of Egypt, when we sat by the pots of meat and when we ate bread to the full! For you have brought us out into this wilderness to kill this whole assembly with hunger." (NKJV)

Jesus was tempted by Food but didn't fell

(Matthew 4:1-4) Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And when He had fasted forty days and forty nights, afterward He was hungry. Now when the tempter came to Him, he said, "If You are the Son of God, command that these stones become bread." But He answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'" (NKJV)

Lack of food can make a person curse God by stealing or too much food can make us forget God .

(Proverbs 30:7-9) Two things I request of You (Deprive me not before I die): Remove falsehood and lies far from me; Give me neither poverty nor riches-Feed me with the food allotted to me; Lest I be full and deny You, And say, "Who is the LORD?" Or lest I be poor and steal, And profane the name of my God. (NKJV)

Old saying goes " a empty stomach is the devil's playground"

B) John the Apostle describes how she fell.

(1 John 2:15-16) Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world--the lust of the flesh, the lust of the eyes, and the pride of life--is not of the Father but is of the world. (NKJV)

The lust of the flesh (good for food)

The lust of the eyes (pleasant tothe eyes)

The pride of life (desirable to make one wise)

Seeing and lusting comes before sin many times . She saw , lusted then took. Sin is always appealing first to the eyes .

Example:

(Joshua 7:20-21) And Achan answered Joshua and said, "Indeed I have sinned against the LORD God of Israel, and this is what I have done: "When I saw among the spoils a beautiful Babylonian garment, two hundred shekels of silver, and a wedge of gold weighing fifty shekels, I coveted them and took them. And there they are, hidden in the earth in the midst of my tent, with the silver under it." (NKJV)

Notice the steps : I saw , I covenant, then I took.

James states

(James 1:14-15) But each one is tempted when he is drawn away by his own desires and enticed. Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death. (NKJV)

Notice :

1) he is drawn away by his own desires (the seeing)

2) enticed (the lust)

3) when desire has conceived, it gives birth to sin (the act)

4) when it is full-grown, brings forth death. (addiction)

C) She also gave to her husband with her, and he ate.

Sin many times effects others. She didn't just ruin herself but Adam aswell.

D) Adam didn't do his job as her protector but he willing died for Eve in eating of the fruit. Because he wasn't deceived but she was.

(1 Timothy 2:14) And Adam was not deceived, but the woman being deceived, fell into transgression. (NKJV)

(Genesis 3:7-10) Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings. And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden. Then the LORD God called to Adam and said to him, "Where are you?" So he said, "I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself." (NKJV)

A) Now Shame came about being naked unlike before

(Genesis 2:25) And they were both naked, the man and his wife, and were not ashamed. (NKJV)

B) They made a covering but it wasn't good enough to hide them from shame so God later on has to make them clothes

(Genesis 3:21) Also for Adam and his wife the LORD God made tunics of skin, and clothed them. (NKJV)

7) (Genesis 3:11-12) And He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?" Then the man said, "The woman whom You gave to be with me, she gave me of the tree, and I ate."

A) Adam doesn't just blame the women but he blames God.

(James 1:13) Let no one say when he is tempted, "I am tempted by God"; for God cannot be tempted by evil, nor does He Himself tempt anyone. (NKJV)

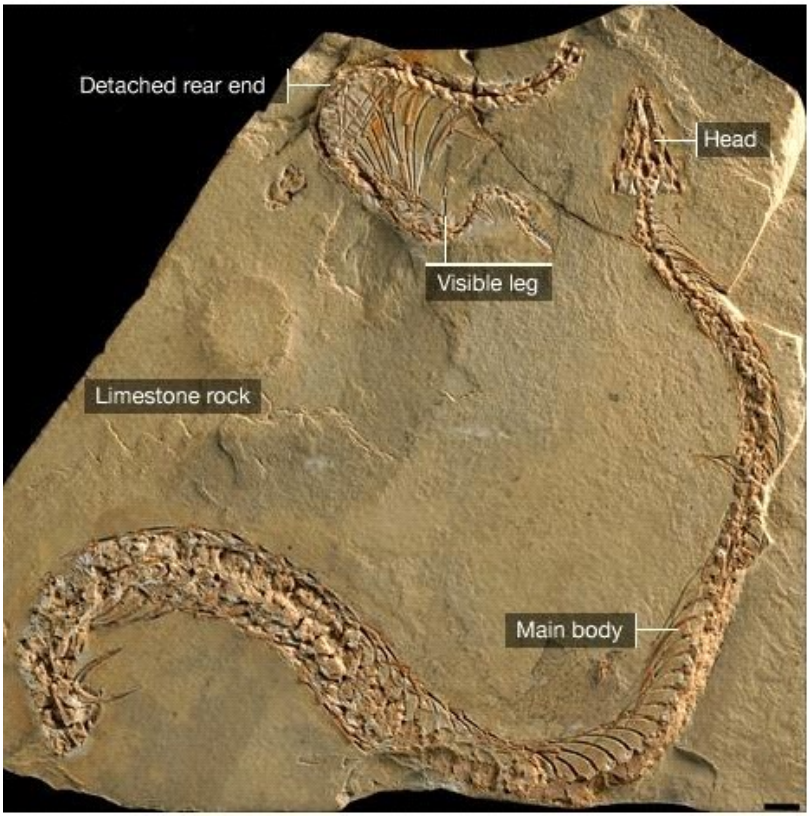
We are told in scripture not to blame God for the things we do

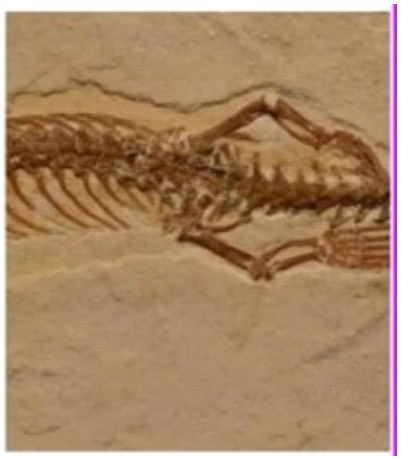
(Genesis 3:14-15) So the LORD God said to the serpent: "Because you have done this, You are cursed more than all cattle, And more than every beast of the field; On your belly you shall go, And you shall eat dust All the days of your life. And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel." (NKJV)

As we read the curse which God gave on the snake which are a few in number two hits us strongly which are: The snake was curse to walk on it's belly and the other was that it was to eat dust.

1) On your belly you shall go

It believe now by scientist that snakes had a ancestor with legs and arms. Which we see through the scripture that they did. Because they walked at one time. Even though some scientist say it wasn't to walk but to grab things which I disagree at their conclusion but I agree with the facts that snakes did have legs.





Four-legged snake ancestor 'dug burrows' by Jonathan Webb Science reporter, BBC News 24 July 2015 {" (" A 113-million-year-old fossil from Brazil is the first four legged snake that scientists have ever seen. Several other fossil snakes have been found with hind limbs, but the new find is estimated to be a direct ancestor of modern snakes. Its delicate arms and legs were not used for walking, but probably helped the creature to grab it sprey. The fossil shows adaptations for burrowing, not swimming, strengthening the idea that snakes evolved on land. That debate is a long-running one among palaeontologists, and researchers say wiggle room is running out for the idea that snakes developed from marine reptiles. "This is the most primitive fossil snake known, and it's pretty clearly not aquatic," said Dr Nick Longrich from the University of Bath, one of the authors of the new study published in Science magazine.")

2) And you shall eat dust

Some people see this as a future prophecy to be fullfilled and would say it will happen when Christ returnsand quote Isaiah 65 as the fulfillment.

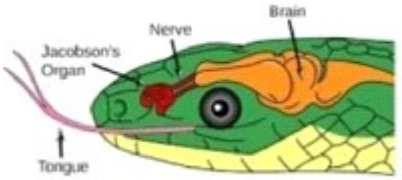
(Isaiah 65:25) The wolf and the lamb shall feed together, The lion shall eat straw like the ox, And dust shall be the serpent's food. They shall not hurt nor destroy in all My holy mountain," Says the LORD. (NKJV)

But the Bible affirms that snakes do it dust.

(Micah 7:17) They shall lick the dust like a serpent; They shall crawl from their holes like snakes of the earth. They shall be afraid of the LORD our God, And shall fear because of You. (NKJV)

Now how can this be understood, unless one does there own research on snakes. Each snake has what is know as the Jacobson

Organ or Vomeronasal Organ. Which are two holes on the roof of the mouth, when a snake takes it's tongue it grabs dirt and particles around it's surroundings to take to the Vomeronasal Organ. In doing so is able to smell. Just look at what this article states below:



HOW DO SNAKES SMELL :THE JACOBSON ORGAN May26, 2015 sassafras science zoology {" Snakes do in fact have a nasal cavity and how they smell is relatively similar to how we smell. Their "noses" are two small holes, known as pits, just above their mouths. The holesare very easy to miss, so be sure to look very close! (Well, maybe not super close, as snakes can bite if they feel threatened.)

Snakes have also developed a highly a specialized scent organ known asthe Jacobson organ, which allows them to literally taste and smell the air! The Jacobson organ is found at the base the snake's nasal cavity. The organ has two ducts that reach down to the roof of the snake's mouth.

The snake sends out his forked tongue and some of the moisture laden smell particles lands on the tips of the fork. Then, the snake flicks its tongue back inside where the tips of its forked tongue can be dipped into the ducts from the Jacobson organ.

This allows the snake to smell even more scents, things like pheromones and sweaty, stinky socks! So the next time you see Stinky Pete's python flicking his tongue in and out, you know that he is not trying to catch a tasty meal. He is just smelling the stuff around him!"}

As we continue to look at the curse given to the serpent one sees the following:

3) And I (God) will put enmity (deep-rooted long lasting hatred) Between you (the snake) and the woman (Eve)

4) And between your seed (those who serve the devil) and her seed (the Messiah);

5) He (the Messiah) shall bruise your (the serpent) head,

6) And you (the serpent) shall bruise His heel."

The serpent that is mentioned of course is the devil .

(Revelation 12:9) So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him. (NKJV)

Whether he possessed a snake or took the form of one is debatable which both are possible. But my opinion is that he possessed a snake as the legion of demons was able to possessed the pigs.

(Mark 5:10-13) Also he begged Him earnestly that He would not send them out of the country. Now a large herd of swine was feeding there near the mountains. So all the demons begged Him, saying, "Send us to the swine, that we may enter them." And at once Jesus gave them permission. Then the unclean spirits went out and entered the swine (there were about two thousand); and the herd ran violently down the steep place into the sea, and drowned in the sea. (NKJV)

What does “for ever” mean in the Holy Bible?

Depending on it's context in scripture one can see it's meaning for at times it could mean without end , other times it means for a period of time. Examples:

Here it means without end

“Then the Lord God said, "Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever"—”Gen 3:22 (NKJV)

Here it means for a time because the Sabbath was a type of Jesus who gives us the true rest.

Exodus 31 (NKJV) [16] Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant.[17] It is a sign between Me and the children of Israel forever; for in six days the Lord made the heavens and the earth, and on the seventh day He rested and was refreshed.' "

Col 2 (NKJV)[15] Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.[16] So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths,[17] which are a shadow of things to come, but the substance is of Christ.

What are the five types of angels that are mentioned in the Bible?

Cherubim

Gen 3:24 NKJV So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.

Seraphim

Isa 6:2 NKJV Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew.

Archangel

Jud 1:9 NKJV Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, “The Lord rebuke you!”

Angel of The Lord (Which was God himself)

Gen 16:7 NKJV Now the Angel of the LORD found her by a spring of water in the wilderness, by the spring on the way to Shur.

Gen 16:13 NKJV Then she called the name of the LORD who spoke to her, You-Are-the-God-Who-Sees; for she said, “Have I also here seen Him who sees me?”

Demons

Rev 12:7 NKJV And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought,

Mat 25:41 NKJV “Then He will also say to those on the left hand, ‘Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels:

Among demons there are different ranks.

Eph 6:12 NKJV For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.

All the angels that didn't rebelled are called elected angels

1Ti 5:21 NKJV I charge you before God and the Lord Jesus Christ and the elect angels that you observe these things without prejudice, doing nothing with partiality.

The Book of Ezekiel and Revelations has Angels with appear like animals.

Eze 1:5-17 NKJV 5 Also from within it came the likeness of four living creatures. And this was their appearance: they had the likeness of a man. 6 Each one had four faces, and each one had four wings. 7 Their legs were straight, and the soles of their feet were like the soles of calves' feet. They sparkled like the color of burnished bronze. 8 The hands of a man were under their wings on their four sides; and each of the four had faces and wings. 9 Their wings touched one another. The creatures did not turn when they went, but each one went straight forward. 10 As for the likeness of their faces, each had the face of a man; each of the four had the face of a lion on the right side, each of the four had the face of an ox on the left side, and each of the four had the face of an eagle. 11 Thus were their faces. Their wings stretched upward; two wings of each one touched one another, and two covered their bodies. 12 And each one went straight forward; they went wherever the spirit wanted to go, and they did not turn when they went. 13 As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches going back and forth among the living creatures. The fire was bright, and out of the fire went lightning. 14 And the living creatures ran back and forth, in appearance like a flash of lightning. 15 Now as I looked at the living creatures, behold, a wheel was on the earth beside each living creature with its four faces. 16 The appearance of the wheels and their workings was like the color of beryl, and all four had the same likeness. The appearance of their workings was, as it were, a wheel in the middle of a wheel. 17 When they moved, they went toward any one of four directions; they did not turn aside when they went.

Rev 4:6-9 NKJV 6 Before the throne there was a sea of glass, like crystal. And in the midst of the throne, and around the throne, were four living creatures full of eyes in front and in back. 7 The first living creature was like a lion, the second living creature like a calf, the third living creature had a face like a man, and the fourth living creature was like a flying eagle. 8 The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: "Holy, holy, holy, Lord God Almighty, Who was and is and is to come!" 9 Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever,

Zachariah tells us of two woman with wings like storks which might be angels or could be demons .

Zec 5:9 NKJV Then I raised my eyes and looked, and there were two women, coming with the wind in their wings; for they had wings like the wings of a stork, and they lifted up the basket between earth and heaven.

We also have angels who pretty much looked like humans .

Heb 13:2 NKJV Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels.

So don't really think there are 5 types but if they are they are not mentioned by name.

When God cursed the ground by saying "curse is the ground "

Genesis 3:17 "Cursed is the ground for your sake;.

What was included in that curse? Everything, for everything has a connection with the ground.

The birds and animals would of been included in the curse for they all came out of the ground

Genesis 2:19 Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name. (NKJV)

Man and women was curse for Adam came from the ground and Eve came from Adam's rib who came from the ground.

Genesis 2:7,21-22

Genesis 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being. (NKJV)

(Genesis 2:21-22) And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. Then the rib which the LORD God had taken from man He made into a woman, and He brought her to

the man. (NKJV)

The sky and the sea which will include the fishes was curse because of their connection with the ground. The sky and sea was at one point together being supported by the ground which was under it.

(Genesis 1:6-9) Then God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." Thus God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament Heaven. So the evening and the morning were the second day. Then God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear"; and it was so. (NKJV)

Vegetation, trees and plants was curse because they come out of the ground.

(Genesis 1:12) And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good. (NKJV)

(Genesis 2:9) And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil. (NKJV)

The Old Testament ends with a curse

(Malachi 4:6) And he will turn The hearts of the fathers to the children, And the hearts of the children to their fathers, Lest I come and strike the earth with a curse." (NKJV)

This is why we are waiting for a New heaven and New Earth with our redeemed glorified bodies for everything is cursed

(Romans 8:19-23) For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now. Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. (NKJV)

This why diseases , death , earthquakes, hurricanes, animals killing other animals. Humans killing other humans. All due to this curse. The Bible states in all our affliction Jesus was afflicted.

(Isaiah 63:9) In all their affliction He was afflicted, And the Angel of His Presence saved them; In His love and in His pity He redeemed them; And He bore them and carried them All the days of old. (NKJV)

1) Jesus took the curse of the Law

As we start this study let's look at the first curse that Jesus took upon himself which one can not find in Genesis and that is the curse of the Law, the punishment which we deserve for breaking God's law Jesus receive when he was hung on a tree which was the cross

(Galatians 3:10-13) For as many as are of the works of the law are under the curse; for it is written, "Cursed is everyone who does not continue in all things which are written in the book of the law, to do them." But that no one is justified by the law in the sight of God is evident, for "the just shall live by faith." Yet the law is not of faith, but "the man who does them shall live by them." Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"), (NKJV)

(Deuteronomy 21:22-23) "If a man has committed a sin deserving of death, and he is put to death, and you hang him on a tree, "his body shall not remain overnight on the tree, but you shall surely bury him that day, so that you do not defile the land which the LORD your God is giving you as an inheritance; for he who is hanged is accursed of God. (NKJV)

Why was Jesus 6 hours on the cross? Because man was made on the 6 day.

(Genesis 1:27) So God created man in His own image; in the image of God He created him; male and female He created them. (NKJV) (Genesis 1:31) Then God saw everything that He had made, and indeed it was very good. So the evening and the

morning were the sixth day. (NKJV)

(Mark 15:25) Now it was the third hour, and they crucified Him. (NKJV)(Mark 15:33-34) Now when the sixth hour had come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried out with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is translated, "My God, My God, why have You forsaken Me?" (NKJV) (Mark 15:37) And Jesus cried out with a loud voice, and breathed His last. (NKJV)

And this is seen in many ways when we go in a deep study of Seven curses God pronounce to Adam and Eve in the Garden of Eden.

2) Spiritual Death

(Genesis 2:17) "but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." (NKJV)

Last part of this verse in the Hebrew it states ("in your dieing you will die ") Did Jesus experience some spiritual death ? Jesus did not not spiritually as to need to be born again but he experience the effects of a spiritual deadness in that he felt distance from the Father due to our sin.

Distance from God's love. Sin separates us from God especially when we pray

(Isaiah 59:1-2) Behold, the LORD'S hand is not shortened, That it cannot save; Nor His ear heavy, That it cannot hear. But your iniquities have separated you from your God; And your sins have hidden His face from you, So that He will not hear. (NKJV)

Jesus to draw sinners close to God felt the separation from the Father and instead of feeling hislove felt his wrath.

(Isaiah 53:4) Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. (NKJV)

(Isaiah 53:10) Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the LORD shall prosper in His hand. (NKJV)

(Matthew 27:46) And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, My God, why have You forsaken Me?" (NKJV)

3) In the curse to Eve she was told in sorrow she was to conceive her children. Jesus is called a man of sorrows and he gave birth to the church at the cross in pain.

(Isaiah 53:3) He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. (NKJV)

(Isaiah 53:10) Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the LORD shall prosper in His hand. (NKJV)

(Hebrews 2:13) And again: "I will put My trust in Him." And again: "Here am I and the children whom God has given Me." (NKJV)

4) The ground because of the curse was to grow or bare thorns and thistles. And at the cross Jesus had on his head a crown of thorns.

(John 19:2) And the soldiers twisted a crown of thorns and put it on His head, and they put on Him a purple robe. (NKJV) (John 19:5) Then Jesus came out, wearing the crown of thorns and the purple robe. And Pilate said to them, "Behold the Man!" (NKJV)

5) Man was curse to eat his bread with the sweat of his brow. Jesus in Gethsemane sweated great drops of blood while praying for the will of his Father which was his food. Side Note : Sweating blood is known by doctors as hematohidrosis though it is rare, it is cause in individuals suffering from extreme levels of stress. Around the sweat glands, there are

multiple blood vessels in a net-like form, which constrict in individuals suffering from extreme levels of stress.

Doing the will of the Father was Jesus' food

(John 4:34) Jesus said to them, "My food is to do the will of Him who sent Me, and to finish His work. (NKJV)

In Gethsemane Jesus while praying for the will of the Father sweated great drops of blood.

(Luke 22:41-44) And He was withdrawn from them about a stone's throw, and He knelt down and prayed, saying, "Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done." Then an angel appeared to Him from heaven, strengthening Him. And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground. (NKJV)

6) The Sword that was put in the Garden to guard Adam and Eve from going back in and eating of the tree of Life Jesus had that sword strike him so we can enjoy eternal life.

(Genesis 3:22-24) Then the LORD God said, "Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever" - therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken. So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life. (NKJV)

(Zechariah 13:7) "Awake, O sword, against My Shepherd, Against the Man who is My Companion," Says the LORD of hosts. "Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones. (NKJV)

(Matthew 26:31) Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep of the flock will be scattered.' (NKJV)

(Luke 23:42-43) Then he said to Jesus, "Lord, remember me when You come into Your kingdom." And Jesus said to him, "Assuredly, I say to you, today you will be with Me in Paradise." (NKJV)

Paradise (the Garden of Eden) is where the Tree of life is.

(Revelation 2:7) "He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God.'" (NKJV)

7) Jesus died

(Genesis 3:19) In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you are, And to dust you shall return." (NKJV)

Psalms 22 which is a Messianic psalm which speaks clearly of the crucifixion in the messiah's own words he was to die.

(Psalms 22:15) My strength is dried up like a potsherd, And My tongue clings to My jaws; You have brought Me to the dust of death. (NKJV)

All the Gospels are clear that Jesus died

(Matthew 27:50) And Jesus cried out again with a loud voice, and yielded up His spirit. (NKJV)

(Mark 15:37) And Jesus cried out with a loud voice, and breathed His last. (NKJV)

(Luke 23:46) And when Jesus had cried out with a loud voice, He said, "Father, 'into Your hands I commit My spirit.'" Having said this, He breathed His last. (NKJV)

(John 19:30) So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit. (NKJV)

Josephus Antiquities Of The Jews Book 1 Chapter 1 {"But while all the living creatures had one language, at that time the serpent, which then lived together with Adam and his wife, shewed an envious disposition, at his supposal of their living happily, and in obedience to the commands of God; and imagining, that when they disobeyed them, they would fall into calamities, he persuaded the woman, out of a malicious intention, to taste of the tree of knowledge, telling them, that in that tree was the knowledge of good and evil; which knowledge, when they should obtain, they would lead a happy life; nay, a life not inferior to that of a god: by which means he overcame the woman, and persuaded her to despise the command of God. Now when she had tasted of that tree, and was pleased with its fruit, she persuaded Adam to make use of it also. Upon this they perceived that they were become naked to one another; and being ashamed thus to appear abroad, they invented somewhat to cover them; for the tree sharpened their understanding; and they covered themselves with fig-leaves; and tying these before them, out of modesty, they thought they were happier than they were before, as they had discovered what they were in want of. But when God came into the garden, Adam, who was wont before to come and converse with him, being conscious of his wicked behavior, went out of the way. This behavior surprised God; and he asked what was the cause of this his procedure; and why he, that before delighted in that conversation, did now fly from it, and avoid it. When he made no reply, as conscious to himself that he had transgressed the command of God, God said, "I had before determined about you both, how you might lead a happy life, without any affliction, and care, and vexation of soul; and that all things which might contribute to your enjoyment and pleasure should grow up by my providence, of their own accord, without your own labor and pains-taking; which state of labor and pains-taking would soon bring on old age, and death would not be at any remote distance: but now thou hast abused this my good-will, and hast disobeyed my commands; for thy silence is not the sign of thy virtue, but of thy evil conscience." However, Adam excused his sin, and entreated God not to be angry at him, and laid the blame of what was done upon his wife; and said that he was deceived by her, and thence became an offender; while she again accused the serpent. But God allotted him punishment, because he weakly submitted to the counsel of his wife; and said the ground should not henceforth yield its fruits of its own accord, but that when it should be harassed by their labor, it should bring forth some of its fruits, and refuse to bring forth others. He also made Eve liable to the inconveniency of breeding, and the sharp pains of bringing forth children; and this because she persuaded Adam with the same arguments wherewith the serpent had persuaded her, and had thereby brought him into a calamitous condition. He also deprived the serpent of speech, out of indignation at his malicious disposition towards Adam. Besides this, he inserted poison under his tongue, and made him an enemy to men; and suggested to them, that they should direct their strokes against his head, that being the place wherein lay his mischievous designs towards men, and it being easiest to take vengeance on him, that way. And when he had deprived him of the use of his feet, he made him to go rolling all along, and dragging himself upon the ground. And when God had appointed these penalties for them, he removed Adam and Eve out of the garden into another place."}

Chapter 04

Is the Earth still groaning under the weight of sin ever since Cain and Abel?

Yes , this is why I believe we have to go through the thousand year reign of Christ before we get to the New Heavens and New Earth . Because the ground was cursed twice. Once in Adam and the second in Cain when he killed his brother Abel.

Genesis 3:17 Then to Adam He said, “Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, ‘You shall not eat of it’: “**Cursed is the ground** for your sake; In toil you shall eat of it All the days of your life.

Genesis 4:11-12 So now you are **cursed from the earth**, which has opened its mouth to receive your brother’s blood from your hand.When you till the ground, it shall no longer yield its strength to you. A fugitive and a vagabond you shall be on the earth.”

And this would also explain why Satan will be let loose one last time before being in prison forever.

Revelation 20:7 Now when the thousand years have expired, Satan will be released from his prison

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In the Bible Genesis 4:14, who was Cain afraid of for his life?

Those who was to be born after Abel.

“Surely You have driven me out this day from the face of the ground; I shall be hidden from Your face; I shall be a fugitive and a vagabond on the earth, and it will happen that anyone who finds me will kill me."” Genesis 4:14 (NKJV)

Because Adam and Eve was to have other children after the death of Abel or is even possible that Adam and Eve had other children After Cain and Abel was born for the scripture seem to indicate it in Genesis 4:25 of people already alive when Seth was born but it is well known after the death of Abel Adam and Eve did had other children.

Gen 4 (NKJV)[25] And Adam knew his wife again, and she bore a son and named him Seth, "For God has appointed another seed for me instead of Abel, whom Cain killed."[26] And as for Seth, to him also a son was born; and he named him Enosh. Then men began to call on the name of the Lord.

“After he begot Seth, the days of Adam were eight hundred years; and he had sons and daughters.— Genesis 5:4 (NKJV)

Where did Cain get the people from to build his city which he named after his son?

We not told how long Cain had to wait to find a wife and bare the son he had. We know Adam and Eve had other children.

Gen 5:4 KJV And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

The people who would of been there to help him would of been most likely his nephews and brothers to build this city for his son. That is the only possible answer. In time of a hundred or a few hundred years Adam and Eve with their children could bring forth a pretty big population.

Martin Luther {"*V.8a.* **And Cain told (talked with) Abel his brother.**

107. Our translation adds that Cain said: "Let us go out doors." But this is one of the comments of the rabbins, whose relative claim to credit I have fully shown on a previous occasion. Lyra, following the invention of Eben Ezra, relates that Cain told his brother how severely he had been rebuked of the Lord. But who would believe statements for which there is no authority in the Scriptures? We hold therefore to an explanation which has the warrant of the Scriptures, namely that Cain, finding himself rejected of God, indulged his anger, and added to his former sins contempt of his parents and of the Word, thinking within himself: "The promised seed of the woman belongs to me as the first-born. But my brother, Abel, that contemptible, good-for-nothing fellow, is evidently preferred to me by divine authority, manifest in the fire consuming his sacrifice. What shall I do, therefore? I will dissemble my wrath until an opportunity of taking vengeance shall occur."

108. Therefore the words, "Cain told Abel his brother," I understand to mean that Cain, dissembling his anger, conducted himself toward Abel as a brother, and spoke to him and conversed with him, as if he bore with good nature the sentence pronounced upon him by God. In this manner also Saul simulated an attitude of kindness toward David. "I know well," said Saul, "that thou shalt surely be king," 1 Sam 24,20; and yet he was all the while planning to prevent this by killing David. Just so Cain now conversed with Abel his brother, and said: I see that thou art chosen of the Lord; I envy thee not this divine blessing, etc. This is just the manner of hypocrites. They pretend friendship until an opportunity of doing the harm they intend presents itself.

109. That such is the true sense of the passage, all the circumstances clearly show. For if Adam and Eve could have gathered the least suspicion of the intended murder, think you not that they would either have restrained Cain or removed Abel, and placed the latter out of danger? But as Cain had altered his countenance and his deportment toward his brother, and had talked with him in a brotherly manner, they thought all was safe, and the son bowed to and acquiesced in the admonition of his father. The appearance deceived Abel also, who, if he had feared anything like murder from his brother, would doubtless have fled from him, as Jacob fled from Esau when he feared his brother's wrath. What, therefore, could possibly have come into the mind of Jerome when he believed the rabbins, who say Cain was expostulating with his brother?

110. Accordingly, Cain is the image and picture of all hypocrites and murderers, who kill under the show of godliness. Cain, possessed by Satan, hides his wrath, waiting the opportunity to slay his brother Abel; meanwhile he converses with him, as a brother beloved, that he might the sooner lay his hands upon him unawares.

111. This passage, therefore, is intended for our instruction in the ways of murderers and hypocrites. Still Cain talks in a brotherly manner with his brother, and, on the other hand, Abel still trusts Cain as a brother should trust a brother; and thus he is murdered, and the pious parents meanwhile are deceived.

Just so the pope and the bishops of our day talk and confer much concerning the peace and concord of the Church. But he is most assuredly deceived who does not understand that the exact opposite is planned. For true is that word of the Psalm, "The workers of iniquity speak peace with their neighbors, but mischief is in their hearts," Ps 28,3. For it is the nature of hypocrites that they are good in appearance, speak kindly to you, pretend to be humble, patient and charitable, give alms, etc.; and yet, all the while they plan slaughter in their hearts.

112. Let us learn, then, to know a Cain and especially to beware when he speaks kindly, and as brother to brother. For it is in this way that our adversaries, the bishops and the pope, talk with us in our day, while they pretend a desire for concord, and seek to bring about doctrinal harmony. In reality, if an opportunity of seizing us and executing their rage upon us should present itself, you would soon hear them speak in a very different tone. Truly, "there is death in the pot," 2 Kings 4,40; and under the best and sweetest words there lies concealed a deadly poison.

V.8b. **And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.**

113. Here you see the deceptive character of those alluring words. Cain had been admonished by his father with divine authority to guard against sin in the future, and to expect pardon for that of the past. But Cain despises the twofold admonition, and indulges his sin, as all the wicked do. For true is the saying of Solomon, "When the wicked cometh, there cometh also contempt, and with ignominy cometh reproach," Prov 18,3.

114. Our ministry at the present day deserves no blame. We teach, we exhort, we entreat, we rebuke, we turn ourselves every way, that we may recall the multitude from security to the fear of God. But the world, like an untamed beast, still goes on and follows not the Word, but its own lusts, which it tries to smooth over by a show of uprightness. The prophets and the apostles stand before us as examples, and our own experience is instructive, also. Our adversaries, so often warned and convicted, know they are doing wrong, and yet they do not lay aside their murderous hate.

115. Learn, then, what a hypocrite is; namely, one who lays claim to the worship of God and to charity, and yet, at the same time, destroys the worship of God and slaughters his brother. And all this semblance of good-will is only intended to bring about better opportunities of doing harm. For, if Abel had foreseen the implacable wrath and the truly diabolical anger, he would have saved himself by flight. But as Cain betrayed no such anger, uttered a friendly greeting and manifested his usual courtesy, Abel perished before he felt any fear.

116. There is no doubt that Abel, when he saw his brother rising up against him, entreated and implored him not to pollute himself with this awful sin. However, a mind beset by Satan pays no regard to entreaties, nor heeds uplifted hands, but as a father's admonition had been disregarded, so now the brother is spurned as he pleads upon his knees.

117. Light is cast here upon the bondage to Satan by which our nature, entangled in sins, is oppressed. Hence Paul's expression, "children of wrath," Eph 2,3, and the declaration that such are taken captive by Satan unto his will, 2 Tim 2,26. For when we are mere men; that is, when we apprehend not the blessed seed by faith, we are all like Cain, and nothing is wanting but an opportunity. For nature, destitute of the Holy Spirit, is impelled by that same evil spirit which impelled wicked Cain. If, however, there were in any one those ample powers, or that free will, by which a man might defend himself against the assaults of Satan, these gifts would most assuredly have existed in Cain, to whom belonged the birthright and the promise of the blessed seed. But in that very same condition are all men! Unless nature be helped by the Spirit of God, it cannot maintain itself. Why, then, do we absurdly boast of free-will? Now follows another remarkable passage. "}

Josephus in Antiquities Of The Jews Book 1 Chapter 2 {"1. ADAM and Eve had two sons: the elder of them was named Cain; which name, when it is interpreted, signifies *a possession:* the younger was Abel, which signifies *sorrow.* They had also daughters. Now the two brethren were pleased with different courses of life: for Abel, the younger, was a lover of righteousness; and believing that God was present at all his actions, he excelled in virtue; and his employment was that of a shepherd. But Cain was not only very wicked in other respects, but was wholly intent upon getting; and he first contrived to plough the ground. He slew his brother on the occasion following : - They had resolved to sacrifice to God. Now Cain brought the fruits of the earth, and of his husbandry; but Abel brought milk, and the first-fruits of his flocks: but God was more delighted with the latter oblation, when he was honored with what grew naturally of its own accord, than he was with what was the invention of a covetous man, and gotten by forcing the ground; whence it was that Cain was very angry that Abel was preferred by God before him; and he slew his brother, and hid his dead body, thinking to escape discovery. But God, knowing what had been done, came to Cain, and asked him what was become of his brother, because he had not seen him of many days; whereas he used to observe them conversing together at other times. But Cain was in doubt with himself, and knew not what answer to give to God. At first he said that he was himself at a loss about his brother’s disappearing; but when he was provoked by God, who pressed him vehemently, as resolving to know what the matter was, he replied, he was not his brother’s guardian or keeper, nor was he an observer of what he did. But, in return, God convicted Cain, as having been the murderer of his brother; and said, "I wonder at thee, that thou knowest not what is become of a man whom thou thyself hast destroyed." God therefore did not inflict the punishment [of death] upon him, on account of his offering sacrifice, and thereby making supplication to him not to be extreme in his wrath to him; but he made him accursed, and threatened his posterity in the seventh generation. He also cast him, together with his wife, out of that land. And when he was afraid that in wandering about he should fall among Wild beasts, and by that means perish, God bid him not to entertain such a melancholy suspicion, and to go over all the earth without fear of what mischief he might suffer from wild beasts; and setting a mark upon him, that he might be known, he commanded him to depart.

2. And when Cain had traveled over many countries, he, with his wife, built a city, named Nod, which is a place so called, and there he settled his abode; where also he had children. However, he did not accept of his punishment in order to amendment, but to increase his wickedness; for he only aimed to procure every thing that was for his own bodily pleasure, though it obliged him to be injurious to his neighbors. He augmented his household substance with much wealth, by rapine and violence; he excited his acquaintance to procure pleasures and spoils by robbery, and became a great leader of men into wicked courses. He also introduced a change in that way of simplicity wherein men lived before; and was the author of measures and weights. And whereas they lived innocently and generously while they knew nothing of such arts, he changed the world into cunning craftiness. He first of all set boundaries about lands: he built a city, and fortified it with walls, and he compelled his family to come together to it; and called that city Enoch, after the name of his eldest son Enoch. Now Jared was the son of Enoch; whose son was Malaliel; whose son was Mathusela; whose son was Lamech; who had seventy-seven children by two wives, Silla and Ada. Of those children by Ada, one was Jabal: he erected tents, and loved the life of a shepherd. But Jubal, who was born of the same mother with him, exercised himself in music; and invented the psaltery and the harp. But Tubal, one of his children by the other wife, exceeded all men in strength, and was very expert and famous in martial performances. He procured what tended to the pleasures of the body by that method; and first of all invented the art of making brass. Lamech was also the father of a daughter, whose name was Naamah. And because he was so skillful in matters of divine revelation, that he knew he was to be punished for Cain's murder of his brother, he made that known to his wives. Nay, even while Adam was alive, it came to pass that the posterity of Cain became exceeding wicked, every one successively dying, one after another, more wicked than the former. They were intolerable in war, and vehement in robberies; and if any one were slow to murder people, yet was he bold in his profligate behavior, in acting unjustly, and doing injuries for gain.

3. Now Adam, who was the first man, and made out of the earth, (for our discourse must now be about him,) after Abel was slain, and Cain fled away, on account of his murder, was solicitous for posterity, and had a vehement desire of children, he being two hundred and thirty years old; after which time he lived other seven hundred, and then died. He had indeed many other children, but Seth in particular. As for the rest, it would be tedious to name them; I will therefore only endeavor to give an account of those that proceeded from Seth. Now this Seth, when he was brought up, and came to those years in which he could discern what was good, became a virtuous man; and as he was himself of an excellent character, so did he leave children behind him who imitated his virtues. All these proved to be of good dispositions. They also inhabited the same country without dissensions, and in a happy condition, without any misfortunes falling upon them, till they died. They also were the inventors of that peculiar sort of wisdom which is concerned with the heavenly bodies, and their order. And that their inventions might not be lost before they were sufficiently known, upon Adam's prediction that the world was to be destroyed at one time by the force of fire, and at another time by the violence and quantity of water, they made two pillars, the one of brick, the other of stone: they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain, and exhibit those discoveries to mankind; and also inform them that there was another pillar of brick erected by them. Now this remains in the land of Siriad to this day."}

Why does Christ Blood speaks better things than Abel's Blood ?

Could be due to Abel blood crying revenge why Jesus cries our forgiveness

Genesis 4:10 NKJV And He said, "What have you done? The voice of your brother's blood cries out to Me from the ground.

Hebrews 12:24 NKJV 24 to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel.

That is what is shown in the Book of Enoch

Book of Enoch Chapter 22{"Then I inquired of Raphael, an angel who was with me, and said, Whose spirit is that, the voice of which reaches *to heaven*, and accuses? He answered, saying, This is the spirit of Abel who was slain by Cain his brother; and who will accuse that brother, until his seed be destroyed from the face of the earth;
Until his seed perish from the seed of the human race."}

That is what the blood of the Martyer cry out?

Revelation 6:9-10 NKJV 9 When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held. 10 And they cried with a loud voice, saying, "How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?"

Chapter 05

Names and their meanings are very important when reading the Bible. For example if we was to study each name in Genesis 5 from Adam to Noah we will recieve a prophetic message speaking about Jesus. When doing this it is important to note some names has more than one meaning.

Adam - man , red dirt

Seth- appointed

Enosh- mortal

Cainan-sorrow

Mahalael - The Blessed God

Jared- shall come down

Enoch- teaching

Methuselah -his death shall bring, when he is dead it shall come

Lamech-powerful

Noah-Comfort

Let's put it all together make it more understandable :

Man is appointed mortal sorrow but the blessed God shall come down teaching his death shall bring powerful comfort.

A Name represents the Person . For example Enoch gave wittness of a great flood by naming his son the name Methuselah which means when he is died it will come and if one does the Math Methuselah dies in the same year as the flood.

(Genesis 5:21) Enoch lived sixty-five years, and begot Methuselah. (NKJV)

The Fallowing is the math with verses to prove Methuselah died on the same year as the Flood.

M is for Methuselah. Methuselah lives 969 years according Gen5:25-26

M was a 187 when he had Lamech Genises 5:25

M was a 369 when Lamech had Noah Genises 5:28

M was a 869 when Noah begat Shem Genises 5:32

M was a 969 when the Flood Came Genises 7:6

A) Adam 4004- 3074 or 10,000-9070 B.C

B) Seth 3896-2984 B.C or 9870 -8958 B.C

C) Enosh 9870-8859 B.C

D) Cainan 3700-2790 B.C or 9675 -8765 B.C

E) Mahalaleh 3630-2735 B.C or 9605 -8710B.C

F) Jared 3565-2603 B.C or 9540 -8575 B.C

G) Enoch 3403-3038 B.C or 9378 - 9013 B.C

H) Methuselah 3339-2370 B.C or 9943-8474 B.C

I) Lamech 3151-2374 B.C or 9256 -8479 B.C

J) Noah 2969- 2020 B.C or 8909- 7959 B.C

K) Shem 2468- 1868 B.C

Josephus in Antiquities Of The Jews Book 1 Chapter 3 **{"**Now he {Noah} was the tenth from Adam, as being the son of Lamech, whose father was Mathusela; he was the son of Enoch, the son of Jared; and Jared was the son of Malaleel, who, with many of his sisters, were the children of Cainan, the son of Enos. Now Enos was the son of Seth, the son of Adam.**"}**

Josephus in Antiquities Of The Jews Book 1 Chapter 3 {"4. For indeed Seth was born when Adam was in his two hundred and thirtieth year, who lived :nine hundred and thirty years. Seth begat Enos in his two hundred and fifth year; who, when he had lived nine hundred and twelve years, delivered the government to Cainan his son, whom he had in his hundred and ninetieth year. He lived nine hundred and five years. Cainan, when he had lived nine hundred and ten years, had his son Malaleel, who was born in his hundred and seventieth year. This Malaleel, having lived eight hundred and ninety-five years, died, leaving his son Jared, whom he begat when he was in his hundred and sixty-fifth year. He lived nine hundred and sixty-two years; and then his son Enoch succeeded him, who was born when his father was one hundred and sixty-two years old. Now he, when he had lived three hundred and sixty-five years, departed and went to God; whence it is that they have not written down his death. Now Mathusela, the son of Enoch, who was born to him when he was one hundred and sixty-five years old, had Lamech for his son when he was one hundred and eighty-seven years of age; to whom he delivered the government, when he had retained it nine hundred and sixty-nine years. Now Lamech, when he had governed seven hundred and seventy-seven years, appointed Noah, his son, to be ruler of the people, who was born to Lamech when he was one hundred and eighty-two years old, and retained the government nine hundred and fifty years. These years collected together make up the sum before set down. But let no one inquire into the deaths of these men; for they extended their lives along together with their children and grandchildren; but let him have regard to their births only."}

There is evidence of people living long periods of Age .

The Sumerian king list is just one of them

The Sumerian King Lists

The Sumerian King List of Berossus

A King list as listed by Berossus, a priest of Marduk in Babylon under Antiochus I (281-261 BC) on the basis of ancient records is below. It is clear that the names have been Hellenised, and are Greek in form. The last king is clearly Ziusudra, the Sumerian 'Noah'. As in Genesis there are ten names.

·Alorus 36,000 years

·Alaparos 10,800 years

·Amelon 46,800 years

·Ammenon 43,200 years

·Megalaros 64,800 years

·Daos (Daonos) 36,000 years

·Euedorachos 64,800 years

·Amempsinos 36,000 years

·Otiartes 28,800 years

·Xisouthros 64,800 years

After this the great flood descended.

The Sumerian King List from the Weld Blundell prism.

(It will be noted how the list is occasionally interrupted by an historical note as in Genesis)

"When kingship was lowered from heaven, kingship was [first] in Eridu

[In] Eridu, A-lulim [became] king and ruled eight sars (28,800 years).

Alalgar ruled ten sars (36,000 years).

[Thus] two kings ruled it for eighteen sars (64,800 years).

I drop [the topic of] Eridu, [because] its kingship was brought to Bad-tibira.

[In] Bad-tibira, En-men-lu-Anna ruled twelve sars (43,200 years).

En-men-gal-Anna ruled eight sars (28,800) years.

The god Dumu-zi, a shepherd, ruled ten sars (36,000 years).

[Thus] three kings ruled it for thirty sars (108,000) years.

I drop [the topic of] Bad-tibira,

[because] its kingship was brought to Larak.

[In] Larak, En-sipa-zi-Anna ruled eight sars (28,800) years

[Thus] one king ruled it eight sars (28,800) years.

I drop [the topic of] Larak,

[because] its kingship was brought to Sippar.

[In] Sippar, Enmen-dur-anna ruled five sars five ners (21,000) years

[Thus] one king ruled it five sars five ners (21,000) years

I drop [the topic of] Sippar,

[because] its kingship was brought to Shuruppak.

[In] Shuruppak, Ubar-Tutu became king and ruled five sars one ner (18,600) years.

[Thus] one king ruled it 18,600 years.

These are five cities. Eight kings ruled them for 67 sars (241,200 years).

[Then] the flood swept over [the earth].

After the flood had swept over [the earth and] when kingship was lowered [again] from heaven, kingship was [first] in Kish.

In Kish, Ga[...]ur became king and ruled 1200 years...

Pala-kinatim ruled 900 years.

Nangish-lishma ruled [...] years.

Bah[i]na ruled [...] years.

Balulu.[..].um ruled [8]40 ye[ars].

Kalibum ruled 960 years.

Qalumum ruled 840 years.

Zuqaqip ruled 900 years.

Atab ruled 600 years.

[Mashda, son] of Atab ruled 840 years.

Arwi'um, son of Mashda, ruled 720 years.

Etana, a shepherd,

he who ascended to heaven,

who consolidated all countries,

became king and ruled 1560 years.

Balih, son of Etana, ruled 400 years.

En-me-nunna ruled 660 years.

Melam-Kishi, son of En-me-nunna ruled 900 years.

Bar-sal-nunna, son of En-me-nunna ruled 1200 years.

Samug, son of Bar-sal-nunna, ruled 140 years.

Tizkar, son of Samug ruled 305 years.

Ilku' ruled 900 years.

Ilta-sadum ruled 1200 years.

En-men-barage-si,

he who carried away as spoil the weapon of Elam,

became king and ruled 900 years.

Aka, son of En-men-b arage-si, ruled 629 years.

[Thus] Twenty-three kings ruled it for 24,510 years, 3 months, and 3 and a half days. Kish was defeated in battle: its kingship was removed to Eanna.

In Eanna, Mes-kiag-gasher, the son of the god Utu, became high priest as well as king. He ruled 324 years.

Mes-kiag-gasher went [daily] into the [Western] Sea, and came back again to the [Sunrise] Mountains.

En-me-kar, son of Mes-kiag-gasher -- he who built Uruk -- became king and ruled 420 years.

The god Lugal-banda, a shepherd, ruled 1200 years.

The god Dumu-zi, a SU.PES fisherman

-- his native city was Ku'a[ra] --

ruled 100 years.

The god Gilgamesh --

his father was a LILLU --

a high priest of Kullab

ruled 126 years.

Ur-Nungal, son of Gilgamesh, ruled 30 years.

Utul-kalamma, son of Ur-Nungal, ruled 15 years.

Lab[h...]ir ruled 9 years.

Ennun-dara-Anna ruled 8 years.

MES.HE, a smith, ruled 36 years.

Melam-Anna ruled 6 years.

Lugal-ki-tun ruled 36 years.

Uruk was defeated in battle.

Its kingship was removed to Ur.

In Ur, Mes-Anna-pada became king; he ruled 80 years.

Mes-kiag-Nanna became king; he ruled 36 years.

Elulu ruled 25 years.

Balulu ruled 36 years.

[Thus four kings ruled it for 177 years.

Ur was defeated in battle....”

In his book, *The Sumerian King List* (AS, No. 11), Thorkild Jacobson offers a critical edition of the entire text. On the basis of a systematic study of the numerous variant readings, Jacobson has endeavoured to demonstrate that all the ‘manuscripts’; -- i.e. tablets -- go back to one single original written in the time of Utu-hegel, king of Uruk, the liberator of Sumer from the yoke of the Guti domination (reigned from c. 2116-2110 BC).

He claims his purpose was to demonstrate that his country had always been united under one king, although these kings were ruling successively in different capitals.

Chapter 06

Since the beginning of time there has been a war with the serpent (the Devil) and the Messiah’s ancestors. The Devil tried time and time again to wipe out the Messiah from coming to Earth. Just think of the fall of the Angels where humanity DNA was damaged. When the Angels had sexual intercourse with the woman but God saved Noah and his descendants not only from the flood but from mixing his DNA.

(Genesis 6:2-4) that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose. And the LORD said, "My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years." There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown. (NKJV)

(2 Peter 2:4-5) For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment; and did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world of the ungodly; (NKJV)

Philo on the Giants {" "And when the angels of God saw the daughters of men that they were beautiful, they took unto themselves wives of all of them whom they Chose."*{2* Those beings, whom other philosophers call demons, Moses usually calls angels; and they are souls hovering in the air. "}

Philo on the Giants {"And there were giants on the earth in those Days." Perhaps some one may here think, that the lawgiver is speaking enigmatically and alluding to the fables handed down by the poets about giants, though he is a man as far removed as possible from any invention of fables, and one who thinks fit only to walk in the paths of truth itself; in consequence of which principle, he has banished from the constitution, which he has established, those celebrated and beautiful arts of statuary and painting, because they, falsely imitating the nature of the truth, contrive deceits and snares, in order, through the medium of the eyes, to beguile the souls which are liable to be easily won over. Therefore he utters no fable whatever respecting the giants; but he wishes to set this fact before your eyes, that some men are born of the earth, and some are born of heaven, and some are born of God: those are born of the earth, who are hunters after the pleasures of the body, devoting themselves to the enjoyment and fruition of them, and being eager to provide themselves with all things that tend to each of them. Those again are born of heaven who are men of skill and science and devoted to learning; for the heavenly portion of us is our mind, and the mind of every one of those persons who are born of heaven studies the encyclical branches of education and every other art of every description, sharpening, and exercising, and practising itself, and rendering itself acute in all those matters which are the objects of intellect. Lastly, those who are born of God are priests and prophets, who have not thought fit to mix themselves up in the constitutions of this world, and to become cosmopolites, but who having raised themselves above all the objects of the mere outward senses, have departed and fixed their views on that world which is perceptible only by the intellect, and have settled there, being inscribed in the state of incorruptible incorporeal ideas."}

Josephus in Antiquities Of The Jews Book 1 Chapter {"1. NOW this posterity of Seth continued to esteem God as the Lord

of the universe, and to have an entire regard to virtue, for seven generations; but in process of time they were perverted, and forsook the practices of their forefathers; and did neither pay those honors to God which were appointed them, nor had they any concern to do justice towards men. But for what degree of zeal they had formerly shown for virtue, they now showed by their actions a double degree of wickedness, whereby they made God to be their enemy. For many angels of God accompanied with women, and begat sons that proved unjust, and despisers of all that was good, on account of the confidence they had in their own strength; for the tradition is, that these men did what resembled the acts of those whom the Grecians call giants. But Noah was very uneasy at what they did; and being displeased at their conduct, persuaded them to change their dispositions and their acts for the better: but seeing they did not yield to him, but were slaves to their wicked pleasures, he was afraid they would kill him, together with his wife and children, and those they had married; so he departed out of that land.

2. Now God loved this man for his righteousness: yet he not only condemned those other men for their wickedness, but determined to destroy the whole race of mankind, and to make another race that should be pure from wickedness; and cutting short their lives, and making their years not so many as they formerly lived, but one hundred and twenty only, he turned the dry land into sea; and thus were all these men destroyed: but Noah alone was saved; for God suggested to him the following contrivance and way of escape : - That he should make an ark of four stories high, three hundred cubits long, fifty cubits broad, and thirty cubits high. Accordingly he entered into that ark, and his wife, and sons, and their wives, and put into it not only other provisions, to support their wants there, but also sent in with the rest all sorts of living creatures, the male and his female, for the preservation of their kinds; and others of them by sevens. Now this ark had firm walls, and a roof, and was braced with cross beams, so that it could not be any way drowned or overborne by the violence of the water. And thus was Noah, with his family, preserved."}

Every country or among every people one would find stories about Giants which give evidence that there was these Nephilim . We have found foot prints of Giants:

India for example

South Africa

In America Giant foot prints with dinosaurs found in Paluxy River basin in North Texas, 45 miles southwest of Fort Worth.

How can these giant foot prints be explain?

What happened to the remains of the Giants ?

The Sunday Times said Even the sciencist believed these to be Giants. Could Evolutionist be hiding the facts so we would accept their ideology and reject the Bible as true?

Sunday Morning May 31, 1885 The Times - Philadephia article Erire County Giants. {"Skeletons of Men ten feet high found in Cave. Erie , May 30.

" Why this man was ten or twelve feet high!" " thunder and Lighting!" exclaimed Farmer Porter in astonishment. The first speaker , who has won local distinction as a scientist, relterated his assertion....."}

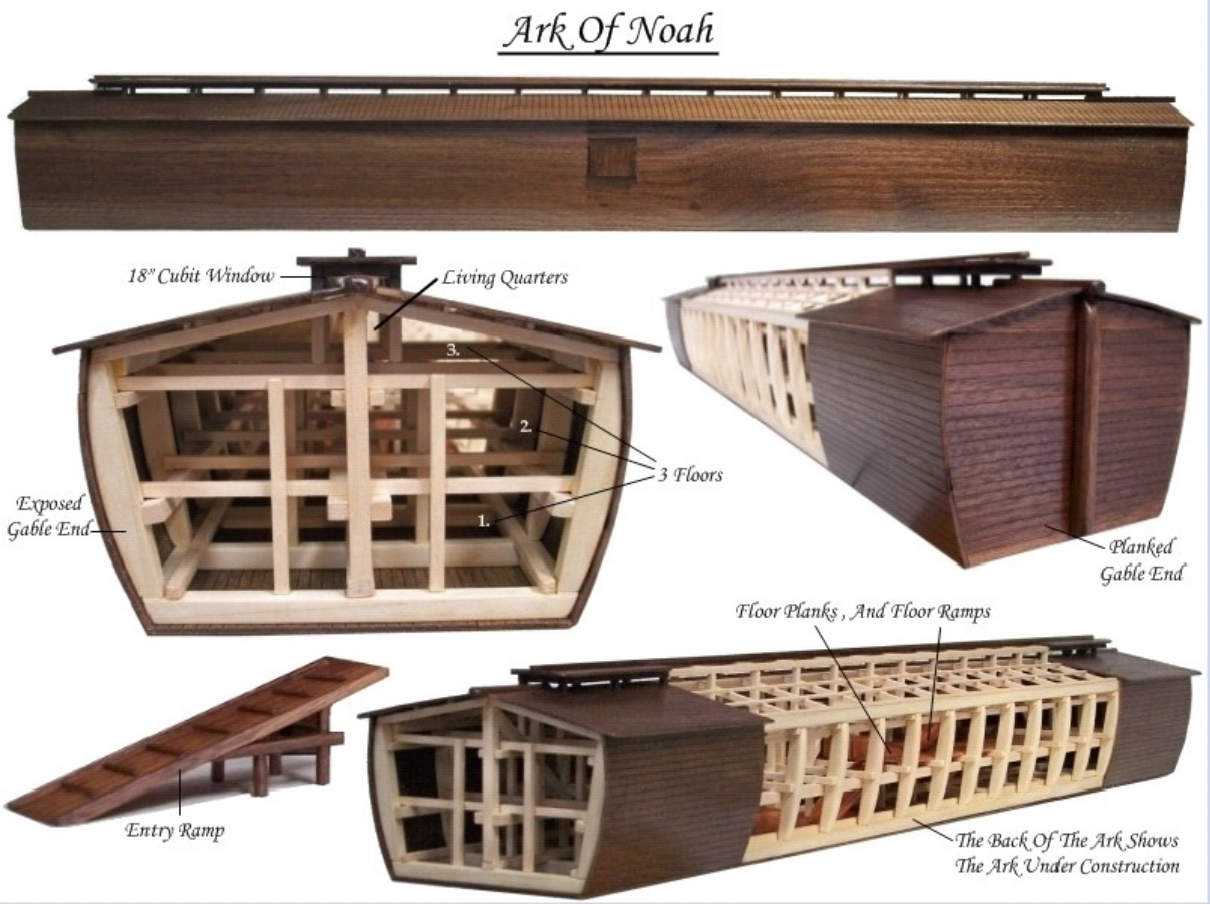
New York Times February 11 1902 Giant Skeletons found {"Archeaologist to send Expenition to explore Grave yards in New Mexico Where bodies were Unearth. Special to the New York Times. LOs Angeles Ca... Feb 10, Owing to the discovery of the race of Giants in Guadalupe , N. M... antiquarians and archeaologist are preparing an expedition further to explore that region. This determination is bases on the excitement that exists among the people of a scope country near Mesa Rico , about 200 miles southeast of Las Vegas. Where an old burial ground has been discovered that has yielded skeletons of enormous size.

.....two stones that bore curious inscriptions , and beneath these were found in shallow excvations the bones of a frame that cound not have been less than 12 feet in length..... "}

New York Times May 3, 1912 Article under Strange Skeletons Found states {" Indication that Tribe Hitherto Unknown Once Lived in Wisconsin. Special to The New York Times. Madison, Wis, May 3- The discovery of several skeletons of humans beings while excavating . a mound at Lake Delavan indicates that a heretofore unknown race of men once inhabited Southern Wisconsin. Information of the discovery was brought to Madison to-day by Maurice Morrissey, of Delavan, who attend a meeting of the Republican State Central Committiee. Curator Charles E. Brown of the State of Historical Museum will investigate the discoveries within a few days. Upon Opening one large mound at Lake Lawn farm, eighteen skeletons were discovered by the Philip Brothers. The Heads, presumably those of men, are much larger than the heads of any race which inhabit America to-day. From directly over the eye sockets, the head slopes straight back and the nasal bones protrude far above the cheek bones. The Jaw bones are long and pointed , bearing a minute resemblance to the head of the monkey. The teeth in the front of the Jaw are regular molars.

There was also found in the mounds the skeletons , presumbly of women, where had smaller heads, but were similar in facial characteristics . The skeletons were embedded in charcoal and covered over with layers of baked clay to shed water from the sepulchre .

New York Times Published May 4, 1912 "}



Title: Unveiling the Truth: The Trustworthiness of the Flood of Noah

Introduction:

The story of the Great Flood, as narrated in the Bible, has been a subject of debate and curiosity for centuries. This booklet aims to present compelling evidence from archaeology, science, and ancient stories from around the world, supporting the existence of a cataclysmic flood that parallels the account of Noah's Flood. Through a collection of references, quotations, and historical accounts, we will explore the trustworthiness of this ancient event.

Chapter 01

1. Geological and Paleontological Evidence:

1.1 Sedimentary Layers: Numerous geological formations around the world display distinct layers of sedimentary rock, suggesting a catastrophic event that rapidly deposited these layers.

1.2 Fossil Records: Fossils of marine creatures found in high elevations, such as the Himalayas and the Andes, indicate that these areas were once submerged under water.

1.3 Megafloods: The discovery of ancient megafloods, like the Missoula Floods in North America, provides evidence for massive, rapid flooding events that align with the scale of Noah's Flood.

2. Archaeological Evidence:

2.1 Flood Stories in Ancient Cultures:

2.1.1 The Epic of Gilgamesh: This ancient Mesopotamian epic includes a flood narrative remarkably similar to Noah's Flood, suggesting a shared historical event.

2.1.2 The Atrahasis Epic: Another Mesopotamian text, the Atrahasis Epic, describes a great flood as a result of divine punishment, further supporting the global flood narrative.

2.1.3 The Deucalion Myth: Greek mythology also contains a flood story involving a man named Deucalion and his wife, Pyrrha, who survived a great deluge.

3. Scientific Evidence:

3.1 Ice Core Samples: Ice core samples from Greenland and Antarctica reveal evidence of past climate changes, including rapid melting and refreezing, potentially linked to a global flood.

3.2 Sea Level Rise: Studies indicate that a significant rise in sea levels occurred around 7,000 to 8,000 years ago, which correlates with the timeframe of Noah's Flood.

3.3 Marine Fossils Inland: The presence of marine fossils in regions far from the current coastline, such as the Sahara Desert, supports the occurrence of a massive flood.

Conclusion:

The evidence presented in this booklet, ranging from geological formations and fossil records to ancient stories and scientific research, supports the trustworthiness of the Flood of Noah. While further investigation and research are necessary, these findings provide a compelling case for a cataclysmic flood event that shaped the world we know today. By exploring the convergence of various disciplines, we gain a deeper understanding of our shared human history and the remarkable events that have shaped our planet.

References:

- Collins, Steven. "Noah's Flood: The Genesis Story in Western Thought." Eerdmans, 2014.

- Ryan, William and Pitman, Walter. "Noah's Flood: The New Scientific Discoveries About the Event That Changed History." Simon & Schuster, 2000.

- Woodmorappe, John. "Noah's Ark: A Feasibility Study." Institute for Creation Research, 1996.

Chapter 02

Here is a list of a Hundred ancient stories involving a flood which is just a taste of over 200 Stories that speaks about this very event.

1. The Epic of Gilgamesh (Mesopotamia)

2. The Atrahasis Epic (Mesopotamia)

3. The Eridu Genesis (Mesopotamia)

4. The Ziusudra Epic (Sumer)

5. The Deluge Tablet (Assyria)

6. The Deucalion Myth (Greek)

7. The Matsya Purana (Hindu)

8. The Satapatha Brahmana (Hindu)

9. The Manu Myth (Indian)

10. The Maori Legend of Tawhaki

11. The Aztec Legend of Tlaloc

12. The Hawaiian Legend of Nu'u

13. The Inca Legend of Viracocha

14. The Yoruba Legend of Obatala

15. The Aboriginal Dreamtime Flood Story (Australia)

16. The Cherokee Legend of the Great Flood (Native American)

17. The Iroquois Legend of the Great Flood (Native American)

18. The Hopi Legend of the Great Flood (Native American)
19. The Ojibwe Legend of the Great Flood (Native American)
20. The Maya Legend of the Great Flood (Mesoamerica)
21. The Navajo Legend of the Great Flood (Native American)
22. The Pima Legend of the Great Flood (Native American)
23. The Shasta Legend of the Great Flood (Native American)
24. The Zuni Legend of the Great Flood (Native American)
25. The Finnish Epic Kalevala
26. The Babylonian Creation Myth Enuma Elish
27. The Welsh Legend of Dwyfan and Dwyfach
28. The Irish Legend of Fintan mac Bóchra
29. The Persian Legend of Yima
30. The Armenian Legend of Hayk
31. The Egyptian Legend of Ra and Nut
32. The Phoenician Legend of Deucalion
33. The Ethiopian Legend of Abraha and Atsbeha
34. The Norse Legend of Bergelmir
35. The Roman Legend of Deucalion
36. The Sumerian Legend of Ziusudra
37. The Thai Legend of Phra Ruang
38. The Vietnamese Legend of Lac Long Quan
39. The Turkish Legend of Manas
40. The Japanese Legend of Izanagi and Izanami
41. The Korean Legend of Dangun
42. The Mongolian Legend of Rokhshasa
43. The Indonesian Legend of Batara Kala
44. The Polynesian Legend of Tiki
45. The Samoan Legend of Saveasi'uleo
46. The Tongan Legend of Maui
47. The Fijian Legend of Dakuwaqa
48. The Maasai Legend of Enkai
49. The Batak Legend of Si Raja Batak
50. The Sunda Legend of Sang Hyang Tunggal
51. The Story of Deucalion and Pyrrha (Greek mythology)
52. The Story of Utnapishtim (Mesopotamian mythology)
53. The Story of Matsya (Hindu mythology)
54. The Story of Manu (Hindu mythology)
55. The Story of Nu Wa (Chinese mythology)
56. The Story of Bergelmir (Norse mythology)

57. The Story of Tiddalik (Australian Aboriginal mythology)
58. The Story of Coxcox (Aztec mythology)
59. The Story of Nata and Nena (Babylonian mythology)
60. The Story of Satyavrata (Hindu mythology)
61. The Story of Ziusudra (Sumerian mythology)
62. The Story of Noa (Maori mythology)
63. The Story of Kabil and Habil (Islamic mythology)
64. The Story of Unu (Mayan mythology)
65. The Story of Tamabuco (Incan mythology)
66. The Story of Tunggul Ametung (Indonesian mythology)
67. The Story of Nuh (Islamic mythology)
68. The Story of Manabozho (Native American mythology)
69. The Story of Gucumatz (Mayan mythology)
70. The Story of Xelhua (Aztec mythology)
71. The Story of Bata (Egyptian mythology)
72. The Story of Sata and Shiva (Hindu mythology)
73. The Story of Tapi and Tapiyo (Amazonian mythology)
74. The Story of Njord and Skadi (Norse mythology)
75. The Story of Nüwa (Chinese mythology)
76. The Story of Sumerian Creation (Sumerian mythology)
77. The Story of the Great Flood (Lithuanian mythology)
78. The Story of the Deluge (Babylonian mythology)
79. The Story of the Flooded Earth (Haida mythology)
80. The Story of the Rainbow Serpent (Australian Aboriginal mythology)
81. The Story of the Flooded Kingdom (Korean mythology)
82. The Story of the Flooded Island (Polynesian mythology)
83. The Story of the Flooded Land (Inuit mythology)
84. The Story of the Flooded Forest (Amazonian mythology)
85. The Story of the Flooded Valley (Native American mythology)
86. The Story of the Flooded Mountain (Tibetan mythology)
87. The Story of the Flooded City (Egyptian mythology)
88. The Story of the Flooded Temple (Greek mythology)
89. The Story of the Flooded Cave (Mayan mythology)
90. The Story of the Flooded Lake (Norse mythology)
91. The Story of the Flooded River (Aztec mythology)
92. The Story of the Flooded Desert (Arabian mythology)
93. The Story of the Flooded Jungle (African mythology)
94. The Story of the Flooded Volcano (Japanese mythology)
95. The Story of the Flooded Oasis (Persian mythology)

96. The Story of the Flooded Coast (Celtic mythology)

97. The Story of the Flooded Island (Caribbean mythology)

98. The Story of the Flooded Marsh (Slavic mythology)

99. The Story of the Flooded Canyon (Native American mythology)

100. The Story of the Flooded Peninsula (Mesoamerican mythology)

These stories come from various cultures and mythologies around the world, each with its own unique interpretation of a great flood.

Please note that some of these legends may have variations or regional interpretations, but all share the common theme of a global flood.

In our following chapters we be looking at some and compare them to Noah's flood.

Chapter 03

Comparison of Epic of Gilgamesh to Noah’s Ark

Both Speak of a flood by God or gods and a need to build an Ark to save a person and his family who found grace in the eyes of a God

Epic of Gilgamesh

{“Enlil heard the clamour and he said to the gods in council, "The uproar of mankind is intolerable and sleep is no longer possible by reason of the babel." So the gods agreed to exterminate mankind. Enlil did this, but Ea because of his oath warned me in a dream. He whispered their words to my house of reeds, "Reed-house, reed-house! Wall, O wall, hearken reed-house, wall reflect; O man of Shurrupak, son of Ubara-Tutu; tear down your house and build a boat, abandon possessions and look for life, despise worldly goods and save your soul alive. Tear down your house, I say, and build a boat.”}

Noah’s Ark

{“So the LORD said, "I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them." But Noah found grace in the eyes of the LORD. This is the genealogy of Noah. Noah was a just man, perfect in his generations. Noah walked with God. And Noah begot three sons: Shem, Ham, and Japheth. The earth also was corrupt before God, and the earth was filled with violence. So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth. And God said to Noah, "The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth. "Make yourself an ark of gopherwood; make rooms in the ark, and cover it inside and outside with pitch. (Genesis 6:7-14 NKJV)”}

Both tells us, of the ark being landed on a mountain, a need to let go a raven and dove to see if the water abated

Epic of Gilgamesh

{“Then I bowed low, I sat down and I wept, the tears streamed down my face, for on every side was the waste of water. I looked for land in vain, but fourteen leagues distant there appeared a mountain, and there the boat grounded; on the mountain of Nisir the boat held fast, she held fast and did not budge. One day she held, and -a second day on the mountain of Nisir she held fast and did not budge. A third day, and a fourth day she held fast on the mountain and did not budge; a fifth day and a sixth day she held fast on the mountain. When the seventh day dawned I loosed a dove and let her go. She flew away, but finding no resting-place she returned. Then I loosed a swallow, and she flew away but finding no resting-place she returned. I loosed a raven, she saw that the waters had retreated, she ate, she flew around, she cawed, and she did not come back.”}

Noah’s Ark

{“Then the ark rested in the seventh month, the seventeenth day of the month, on the mountains of Ararat. And the waters decreased continually until the tenth month. In the tenth month, on the first day of the month, the tops of the mountains were seen. So it came to pass, at the end of forty days, that Noah opened the window of the ark which he had made. Then he sent out a raven, which kept going to and fro until the waters had dried up from the earth. He also sent out from himself a dove, to see if the waters had receded from the face of the ground. But the dove found no resting place for the sole of her foot, and she returned into the ark to him, for the waters were on the face of the whole earth. So he put out his hand and took her, and drew her into the ark to himself. And he waited yet another seven days, and again he sent the dove out from the ark. Then the dove came to him in the evening, and behold, a freshly plucked olive leaf was in her mouth; and Noah knew that the waters had receded from the earth. So he waited yet another seven days and sent out the dove, which did not return again to him anymore. (Genesis 8:4-12 NKJV)”}

Both tells us, of a sacrifice being made after they landed that pleased God or the gods

Epic of Gilgamesh

{“Then I threw everything open to the four winds, I made a sacrifice and poured out a libation on the mountain top. Seven and again seven cauldrons I set up on their stands, I heaped up wood and cane and cedar and myrtle. When the gods smelled the sweet savour, they gathered like flies over the sacrifice.”}

Noah’s Ark

{“ Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar. And the LORD smelled a soothing aroma. Then the LORD said in His heart, "I will never again curse the ground for man's sake, although the imagination of man's heart is evil from his youth; nor will I again destroy every living thing as I have done. "While the earth remains, Seedtime and harvest, Cold and heat, Winter and summer, And day and night Shall not cease." (Genesis 8:20-22 NKJV)”}

Both tells us, of the hero and his family being blessed after the flood by a God

Epic of Gilgamesh

{“‘Then Enlil went up into the boat, he took me by the hand and my wife and made us enter the boat and kneel down on either side, he standing between us. He touched our foreheads to bless us saying,”}

Noah’s Ark

{“So God blessed Noah and his sons, and said to them: "Be fruitful and multiply, and fill the earth. (Genesis 9:1 NKJV)”}

I hold that the story of the Epic of Gilgamesh is evidence that the story of Noah in Bible is true and can be confirm by outside sources.

Chapter 09

Unveiling the Mystery of Noah's Ark: Findings and Location Explored

Introduction:

The story of Noah's Ark, as described in the Bible, has captivated the imagination of people for centuries. The search for the remains of this legendary vessel has led to numerous expeditions and debates. In recent years, several findings have emerged, shedding light on the possible location and existence of Noah's Ark. This article aims to explore these findings, supported by references and quotes from experts in the field.

1. The Durupınar Site:

One of the most prominent claims regarding the location of Noah's Ark is the Durupınar site, situated in the Mount Ararat region of eastern Turkey. The site, discovered in the 1950s by a Turkish air force pilot, exhibits a boat-shaped formation that closely resembles the dimensions described in the Bible. Dr. David Fasold, an experienced marine salvager, examined the site and stated, "The evidence is overwhelming... This is the remains of Noah's Ark."

2. Remote Sensing Technology:

In recent years, advanced remote sensing technology has been employed to investigate the Mount Ararat region further. In 2010, a team of researchers from the Noah's Ark Ministries International (NAMI) utilized ground-penetrating radar (GPR) and other non-invasive techniques to identify a large wooden structure buried beneath layers of sediment. Yeung Wing-Cheung, a member of the NAMI team, reported, "The structure has dimensions that match the biblical description of Noah's Ark."

3. Geologic and Geological Evidence:

Geological studies have also provided support for the existence of Noah's Ark. Dr. John Morris, President of the Institute for Creation Research, explains, "The geological evidence strongly suggests that the Ark landed on the mountains of Ararat and that the mountains of Ararat are the mountains of eastern Turkey."

4. Historical and Biblical Accounts:

Apart from physical evidence, historical and biblical accounts have contributed to the ongoing discussion. The ancient historian Flavius Josephus, in his work "Antiquities of the Jews," mentions the existence of the Ark and its remnants on Mount Ararat.

(“Antiquities.1.3.6 Now all the writers of barbarian histories make mention of this flood and of this ark; among whom is Berosus the Chaldean; for when he is describing the circumstances of the flood, he goes on thus:--"It is said there is still some part of this ship in Armenia, at the mountain of the Cordyaeans; and that some people carry off pieces of the bitumen, which they take away, and use chiefly as amulets for the averting of mischiefs." Hieronymus the Egyptian, also, who wrote the Phoenician Antiquities, and Mnaseas, and a great many more, make mention of the same. Nay, Nicolaus of Damascus, in his ninety-sixth book, hath a

particular relation about them, where he speaks thus:-- "There is a great mountain in Armenia, over Minyas, called Baris, upon which it is reported that many who fled at the time of the Deluge were saved; and that one who was carried in an ark came on shore upon the top of it; and that the remains of the timber were a great while preserved. This might be the man about whom Moses, the legislator of the Jews wrote.")

Conclusion:

While the search for Noah's Ark continues, the findings at the Durupınar site, the use of remote sensing technology, geological evidence, and historical accounts provide compelling support for the existence and potential location of Noah's Ark.

References:

1. Fasold, D. (1988). The Ark of Noah. Wynwood Books.

2. Yeung, W. (2010). Noah's Ark Discovered: An Expedition to the Mount Ararat Region. Noah's Ark Ministries International.

3. Morris, J. (2007). The Geologic Evidence for the Genesis Flood. Acts & Facts, 36(4).

4. Josephus, F. (c. 94 AD). Antiquities of the Jews. Book 1, Chapter 3.

Chapter 10

Here are a few individuals who have claimed to have found Noah's Ark, along with their quotes and references:

1. George Hagopian: "I am convinced that what I saw was the remains of Noah's Ark." (National Geographic, 1985)

2. Ron Wyatt: "I'm convinced beyond a shadow of a doubt that this is Noah's Ark." (Ark Discovery International, 1990)

3. Bob Cornuke: "I believe that we have found the ark." (The Guardian, 2010)

4. Richard Bright: "There's no doubt in my mind that this is the remains of Noah's Ark." (ABC News, 2016)

5. Ed Davis: "I have no doubt in my mind that this is the actual ark." (CNN, 1993)

6. Namiq Quraishi: "I am very convinced that this is the ark." (The Guardian, 2010)

7. David Fasold: "I have no doubt that what I found is Noah's Ark." (The New York Times, 1985)

8. Andrew Jones: "After studying the evidence, I am convinced that we have found Noah's Ark." (Noah's Ark Ministries International, 2010)

9. Kimball M. Collins: "I am confident that we have found the remains of Noah's Ark." (National Geographic, 1994)

10. Yeung Wing-cheung: "I believe this is 99.9% Noah's Ark." (The Telegraph, 2010)

11. Dr. Randall Price: "I have seen and examined the evidence, and I am convinced that this is the remains of Noah's Ark." (Ark Search, 2019)

12. Porcher Taylor: "I am certain that this is the remains of Noah's Ark." (The New York Times, 1993)

Chapter 11

1. Fossils on mountains: Fossils of marine organisms found on mountains are often interpreted by flood geologists as evidence of a global flood. They argue that the massive geological upheavals and tectonic activity associated with a global flood could have caused these marine organisms to be deposited in elevated areas. They suggest that the presence of marine fossils in mountainous regions is best explained by a catastrophic flood event rather than slow geological processes over millions of years.

2. Rapid burial: Flood geologists argue that the presence of well-preserved fossils in various locations, including deserts, can be attributed to rapid burial under catastrophic flood conditions. They propose that a global flood would have generated massive sedimentary deposits, quickly burying and preserving organisms before they had a chance to decay or be scavenged.

3. Sedimentary layers: Flood geologists also point to the presence of extensive sedimentary layers around the world as evidence of a global flood. They argue that the sheer volume and extent of these sedimentary layers, which often contain marine fossils, are best explained by a catastrophic flood event that rapidly deposited sediments across vast regions.

4. Fossilized sea life in desert regions: Flood geologists argue that the presence of fossilized sea life in desert regions can be explained by the receding waters after the flood. According to this perspective, as the floodwaters retreated, they would have left behind sediment layers containing marine fossils, which later became exposed due to erosion and other geological processes.

5. Rapid speciation: Flood geologists propose that the immense ecological changes caused by a global flood could have led to rapid speciation and adaptation of organisms. They argue that the diverse array of species we see today could have emerged from a limited number of original kinds that were present on Noah's ark. This argument suggests that the incredible biodiversity we observe is a result of post-flood diversification rather than evolution over millions of years.

6. Global sedimentary layers and rock formations: Flood geologists often point to the widespread presence of sedimentary layers and rock formations that span continents as evidence of a global flood. They argue that the uniformity and extent of these formations are best explained by a catastrophic event that covered the entire Earth, such as a global flood.

When was Noah alive ?

Scholars don't agree with the dates when Noah was alive. According to Bishop Ussher the flood happened 2349BC and it was in the 600 year of Noah so 2949 to 2049 BC which would make it 4974-4074 yeaars ago. Jewish Calendar dates the flood 2105 BC, which makes Noah alive 2705-1805 B.C making Noah being about 4730-3805 years ago but other scholars putting the date thousands of years differant their reason is because they see the genealogy of Genesis 5 not complete becasue at times a whole genealogy wasn't used example of that is Matthew 1:8 which 3 kings are omitted compare to 1 Chronicles 3:10-12.

Chapter 07

Genesis 7:6 Noah was six hundred years old when the floodwaters were on the earth.

Josephus in Antiquities Of The Jews Book 1 Chapter 3{"3. This calamity happened in the six hundredth year of Noah's government, [age,] in the second month, called by the Macedonians *Dius,* but by the Hebrews *Marchesuan:* for so did they order their year in Egypt. But Moses appointed that · *Nisan,* which is the same with Xanthicus, should be the first month for their festivals, because he brought them out of Egypt in that month: so that this month began the year as to all the solemnities they observed to the honor of God, although he preserved the original order of the months as to selling and buying, and other ordinary affairs. Now he says that this flood began on the twenty-seventh [seventeenth] day of the forementioned month; and this was two thousand six hundred and fifty-six [one thousand six hundred and fifty-six] years from Adam, the first man; and the time is written down in our sacred books, those who then lived having noted down, with great accuracy, both the births and deaths of illustrious men. "}

Genesis 7:20 The waters prevailed fifteen cubits upward, and the mountains were covered.

Josephus in Antiquities Of The Jews Book 1 Chapter 3 {"5. When God gave the signal, and it began to rain, the water poured down forty entire days, till it became fifteen cubits higher than the earth; which was the reason why there was no greater number preserved, since they had no place to fly to. When the rain ceased, the water did but just begin to abate after one hundred and fifty days, (that is, on the seventeenth day of the seventh month,) it then ceasing to subside for a little while."}

Apologetic Note: 2) You've brought up the common assertion that "the flood narrative interweaves two separate timelines," suggesting a contradiction. This argument often arises from a selective reading of different chronological statements in Genesis 7-8. However, a close look reveals that the text consistently describes one single, unified timeline of the Flood, but provides different durations for different phases of that one event. The perceived "two timelines" usually stems from contrasting: Genesis 7:12: "And rain fell upon the earth forty days and forty nights." Genesis 7:24: "And the waters prevailed on the earth 150 days." Genesis 8:3: "And the waters receded from the earth continually. At the end of 150 days the waters had abated." The key is to understand that these numbers are not mutually exclusive or contradictory, but rather describe different aspects and periods within the one year-long flood event. Here's a breakdown to clarify: The 40 Days of Rain (Genesis 7:12, 17): This refers specifically to the duration of the heavy, continuous rainfall. It describes the initial, intense phase of the Flood. This is the period when the "windows of heaven were opened" (Genesis 7:11). The 150 Days of Water Prevailing (Genesis 7:24, 8:3): This period begins at the same time as the 40 days of rain. It refers to the much longer period during which the waters were at their maximum height and covered the earth, prevailing over the land. The 40 days of rain are included within this 150-day period. This is the time when "all the high mountains under the whole heaven were covered" (Genesis 7:19). Think of it this way: The rain stopped after 40 days, but the floodwaters continued to rise or remain at their peak for a total of 150 days, due to both the continued rainfall and the

"fountains of the great deep" bursting forth (Genesis 7:11). The Full Chronology: A Unified Narrative: The biblical text, when read holistically, provides a very precise and single, detailed chronology that spans over a year, with various benchmarks: Day 1 of the Flood (Noah's 600th year, 2nd month, 17th day - Genesis 7:11): The fountains of the great deep burst forth, and the windows of heaven were opened. Rain for 40 days (Genesis 7:12): This intense period of rain occurs from Day 1 to Day 40. Waters prevail for 150 days (Genesis 7:24): This 150-day period begins on Day 1 of the Flood and ends on the 17th day of the 7th month (Genesis 8:4), when the Ark rests on Ararat. This includes the 40 days of rain. Waters recede (Genesis 8:3-5): After the 150 days, the waters begin to recede. By the 1st day of the 10th month, mountain tops become visible. Noah sends out birds (Genesis 8:6-12): After 40 days of waiting, Noah sends out the raven, then the dove, waiting 7 days between each dove release. Earth dries (Genesis 8:13-14): By the 1st day of the 1st month of Noah's 601st year, the earth is dry. By the 27th day of the 2nd month, the earth is completely dry and Noah and his family leave the Ark. This entire sequence totals approximately 370-371 days (a full lunar year plus 10-11 days), clearly describing one continuous event with specific phases measured by different durations. Analogy: Consider a major snowstorm: You might say, "It snowed for 12 hours straight." (This is like the 40 days of rain). Then you might say, "The snow remained on the ground for 3 weeks." (This is like the 150 days of water prevailing). These statements are not contradictory "timelines." They describe different aspects of the same single event: the initial snowfall, and then the longer period during which the snow's effects (the accumulated snow) continued. The Flood narrative is no different. It provides various details and durations to paint a comprehensive picture of a single, monumental global event, consistently progressing from its beginning to its end. The argument for "two separate timelines" misunderstands the biblical authors' literary method of presenting different phases of a unified event.

Chapter 08

Genesis 8:4 ¶ Then the ark rested in the seventh month, the seventeenth day of the month, on the mountains of Ararat.

> Josephus in Antiquities Of The Jews Book 1 Chapter 3 **{"**it then ceasing to subside for a little while. After this, the ark rested on the top of a certain mountain in Armenia; which, when Noah understood, he opened it; and seeing a small piece of land about it, he continued quiet, and conceived some cheerful hopes of deliverance. But a few days afterward, when the water was decreased to a greater degree, he sent out a raven, as desirous to learn whether any other part of the earth were left dry by the water, and whether he might go out of the ark with safety; but the raven, finding all the land still overflowed, returned to Noah again. And after seven days he sent out a dove, to know the state of the ground; which came back to him covered with mud, and bringing an olive branch: hereby Noah learned that the earth was become clear of the flood. So after he had staid seven more days, he sent the living creatures out of the ark; and both he and his family went out, when he also sacrificed to God, and feasted with his companions. However, the Armenians call this place, (GREEK) *The Place of Descent;* for the ark being saved in that place, its remains are shown there by the inhabitants to this day.
>
> 6. Now all the writers of barbarian histories make mention of this flood, and of this ark; among whom is Berosus the Chaldean. For when he is describing the circumstances of the flood, he goes on thus: "It is said there is still some part of this ship in Armenia, at the mountain of the Cordyaeans; and that some people carry off pieces of the bitumen, which they take away, and use chiefly as amulets for the averting of mischiefs." Hieronymus the Egyptian also, who wrote the Phoenician Antiquities, and Mnaseas, and a great many more, make mention of the same. Nay, Nicolaus of Damascus, in his ninety-sixth book, hath a particular relation about them; where he speaks thus: ″There is a great mountain in Armenia, over Minyas, called Baris, upon which it is reported that many who fled at the time of the Deluge were saved; and that one who was carried in an ark came on shore upon the top of it; and that the remains of the timber were a great while preserved. This might be the man about whom Moses the legislator of the Jews wrote."**"}**

Verse 20

Genesis 8:20 ¶ Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar. (NKJV)

Apologetic Note: You've highlighted a common point of discussion: how could Noah know about "clean" animals for sacrifice (Genesis 8:20) when the detailed laws for clean and unclean animals for food and ritual purity weren't formally codified until the Mosaic Law in Leviticus 11 and Deuteronomy 14, hundreds of years later? Here's how to understand this from a perspective that upholds the biblical text: "Clean" for Sacrifice, Not Necessarily for Food (Initially): The primary context for the "clean" distinction in Noah's time is sacrifice. After the flood, Noah immediately builds an altar and offers burnt offerings of "every clean animal and every clean bird" (Genesis 8:20). This suggests that the concept of certain animals being acceptable for sacrifice to God existed long before the Mosaic Law. The detailed dietary laws in Leviticus came later and expanded the concept of "clean" to include what was permissible for food for the Israelites as a set-apart nation. Pre-Mosaic Understanding of Sacrifice: The practice of offering sacrifices to God predates Moses significantly. Cain and Abel: In Genesis 4, Abel's offering of "firstborn of his flock" was accepted by God, while Cain's offering of "fruit of the ground" was not. This implies a divine standard for acceptable sacrifices, which would naturally involve a distinction between what was suitable and what was not. Divine Communication: The Bible consistently shows God communicating with humanity from the very beginning. It is entirely reasonable to believe that God, who initiated the concept of sacrifice after the Fall (Genesis 3:21, where God clothed Adam and Eve with animal skins, implying an animal death), would have communicated to early patriarchs like Noah which animals were appropriate for such offerings. This would not require a written, codified law but could have been through direct revelation or passed down through generations. Noah, being righteous and walking with God (Genesis 6:9), would have been privy to such understanding. Purpose of the Mosaic Law: The Mosaic Law, given to Israel at Sinai, served multiple purposes: Codification: It formalized and expanded existing principles into a comprehensive legal system for a nation. What might have been generally understood or communicated verbally to patriarchs was now written down with intricate details for a whole people. Purity and Separation: The laws concerning clean and unclean animals (for both sacrifice and food) were a crucial part of God's plan to set Israel apart as a holy nation. These distinctions helped define their identity and maintain their ritual purity as they lived in covenant with God. Health and Hygiene: While not the primary theological reason, many scholars note that the Mosaic dietary laws had practical health benefits, especially in ancient times without modern sanitation. Why Seven Pairs of Clean Animals? The command to Noah to take seven pairs of clean animals versus one pair of unclean animals (Genesis 7:2-3) strongly supports the idea of a pre-existing distinction. The extra clean animals would be necessary for sacrifices immediately after the flood (as seen in Genesis 8:20) while still leaving enough to repopulate the earth. If there were only two of each "clean" animal, offering them as sacrifice would risk extinction. In essence, the concept of "clean" animals for the purpose of acceptable sacrifice existed prior to Moses, communicated directly by God and passed down. The Mosaic Law later formalized, expanded, and applied these distinctions more broadly to the life of the Israelite nation, including dietary regulations. The Genesis account doesn't require Noah to have the Levitical code in hand, but simply to understand God's established principle for acceptable worship. While the Mosaic Law (Torah) is uniquely comprehensive in its detailed listing of clean and unclean animals, there's evidence from other ancient cultures that suggests certain animals were considered taboo or inappropriate for specific purposes, particularly in religious contexts, long before Moses. Here's a breakdown of what scholars generally find: Key Distinction: "Clean/Unclean" for Sacrifice vs. "Clean/Unclean" for Diet It's crucial to differentiate between animals considered acceptable or unacceptable for sacrifice and those designated as clean or unclean for general human consumption. The biblical distinction in Genesis for Noah seems to primarily concern sacrifice, whereas the Mosaic Law in Leviticus and Deuteronomy expands this to include dietary restrictions and broader ritual purity. Evidence from the Ancient Near East (Pre-Mosaic): While you won't find a direct, comprehensive list of "clean" and "unclean" animals exactly mirroring Leviticus 11 in pre-Mosaic texts from Mesopotamia or Egypt, there are certainly parallels and indications of similar concepts: Sacrificial Practices and Taboos: Mesopotamia: Ancient Mesopotamian religions (Sumerian, Akkadian, Babylonian, Assyrian) had very specific rules about what animals were acceptable for sacrifice to different deities. Certain animals were considered sacred to particular gods, while others might be deemed inappropriate or even offensive. For instance, pigs were sometimes used in rituals of elimination or purification but were generally not offered as food to the gods. There were hierarchies of animals based on their perceived purity or suitability for the divine. Egypt: Egyptian religious practices also had strong taboos and preferences regarding animals. For example, the pig was considered a ritually unclean animal for Egyptian priests, and there's historical evidence (like Herodotus's accounts) that touching a pig or being a swineherd could lead to ritual impurity. Certain animals were sacred to specific gods (like cows to Hathor), and their consumption or sacrifice might be restricted or forbidden in particular areas or by certain groups. Cultural and Practical Considerations: Beyond purely religious reasons, some distinctions likely arose from practical concerns about health, hygiene, and the nature of the animals themselves: Scavengers/Predators: Many cultures, including those in the ancient Near East, generally avoided eating animals known to be scavengers or predators, as they might be seen as "unclean" due to their diet or association with death. This aligns with many of the "unclean" birds and land animals in

the Mosaic Law. Disease: Animals prone to carrying parasites or diseases (like pigs if not properly cooked, or shellfish in certain climates) might have been instinctively avoided or deemed "unclean" over time, even if the precise scientific reasons weren't understood. Summary of "Pre-Mosaic" Evidence: No Universal Code: There isn't one single, universally accepted ancient text from before Moses that outlines a comprehensive "clean and unclean" animal list in the same way the Torah does. Context-Specific Restrictions: Instead, you find context-specific restrictions related to: Sacrificial suitability: Which animals were considered appropriate for offerings to specific gods. Ritual purity: Which animals were associated with impurity or taboo for priests or during certain religious rites. Practical considerations: Which animals were generally avoided for health or cultural reasons. Theological Implications: For a believer in the biblical text, the presence of these broader ancient Near Eastern concepts of animal suitability lends credence to the idea that Noah, living in a world where God had already established principles of sacrifice (e.g., Cain and Abel), would have been aware of which animals were "clean" (i.e., acceptable for sacrifice) even without the detailed Mosaic code. The Mosaic Law then codified and expanded these existing, divinely-instilled or communally understood, concepts for the specific context of the Israelite nation. So, while not identical, the notion of discerning between appropriate and inappropriate animals (especially for religious purposes) was present in various forms in cultures predating Moses, which supports the idea that Noah's understanding was not an anachronism.

Josephus in Antiquities Of The Jews Book 1 Chapter 3 {"7. But as for Noah, he was afraid, since God had determined to destroy mankind, lest he should drown the earth every year; so he offered burnt-offerings, and besought God that nature might hereafter go on in its former orderly course, and that he would not bring on so great a judgment any more, by which the whole race of creatures might be in danger of destruction: but that, having now punished the wicked, he would of his goodness spare the remainder, and such as he had hitherto judged fit to be delivered from so severe a calamity; for that otherwise these last must be more miserable than the first, and that they must be condemned to a worse condition than the others, unless they be suffered to escape entirely; that is, if they be reserved for another deluge; while they must be afflicted with the terror and sight of the first deluge, and must also be destroyed by a second. He also entreated God to accept of his sacrifice, and to grant that the earth might never again undergo the like effects of 'his wrath; that men might be permitted to go on cheerfully in cultivating the same; to build cities, and live happily in them; and that they might not be deprived of any of those good things which they enjoyed before the Flood; but might attain to the like length of days, and old age, which the ancient people had arrived at before.

8. When Noah had made these supplications, God, who loved the man for his righteousness, granted entire success to his prayers, and said, that it was not he who brought the destruction on a polluted world, but that they underwent that vengeance on account of their own wickedness; and that he had not brought men into the world if he had himself determined to destroy them, it being an instance of greater wisdom not to have granted them life at all, than, after it was granted, to procure their destruction; "But the injuries," said he, "they offered to my holiness and virtue, forced me to bring this punishment upon them. But I will leave off for the time to come to require such punishments, the effects of so great wrath, for their future wicked actions, and especially on account of thy prayers. But if I shall at any time send tempests of rain, in an extraordinary manner, be not affrighted at the largeness of the showers; for the water shall no more overspread the earth. However, I require you to abstain from shedding the blood of men, and to keep yourselves pure from murder; and to punish those that commit any such thing. I permit you to make use of all the other living creatures at your pleasure, and as your appetites lead you; for I have made you lords of them all, both of those that walk on the land, and those that swim in the waters, and of those that fly in the regions of the air on high, excepting their blood, for therein is the life. But I will give you a sign that I have left off my anger by my bow [whereby is meant the rainbow, for they determined that the rainbow was the bow of God]. And when God had said and promised thus, he went away. "}

Chapter 09

One of the Issues that Christians are dealing with now in days is homosexuality in the church. Can a Christian identify himself with being gay and be a Christian at the same time? It is one thing to struggle with a sin but when you identify yourself with that sin instead of Christ is a other issue .Or if you seek to identify yourself with Christ and Sin as both is a big problem. For Christ will not share his throne with sin.

In the church of Corinthians there was those who was delivered from that life style.

1 Corinthians 6:9-11 Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.

This lifestyle is seen as a judgement God places on people due to unbelief and idolatry

Romans 1:22-27 Professing to be wise, they became fools, and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things. Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. AmenFor this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

Now the first Homosexual act in scripture is that of Ham did towards his Dad Noah in the Book of Genesis.

Genesis 9 : 21-22 Then he drank of the wine and was drunk, and became uncovered in his tent . And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside . At first glance we will not notice how terrible was what Ham did to his Father. But understanding the Hebrew makes a world of difference .

The word saw in the Hebrew is 787 pronounce raw- aw and it means : to see , to enjoy or have a experience with . If we will go to the Jewish famous commentaries Rashi states "saw his Father's nakedness: some say that he castrated him, and some say that he sodomized him. (from Sanh 70a)

So this would explain what the following means when it states : Genesis 9:24-25 So Noah awoke from his wine, and knew what his younger so son had done to him. Then he said: “Cursed be Canaan; A servant of servants He shall be to his brethren."

For those who believe in generational curses (even through I don’t) this could explain why Sodom and Gomorrah would come from Ham descendants and be involved in this very sin.

Genesis 10:19-20 NKJV And the border of the Canaanites was from Sidon as you go toward Gerar, as far as Gaza; then as you go toward Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha. These were the sons of Ham, according to their families, according to their languages, in their lands and in their nations.

Sodom and Gomorrah was deep into this sin in many respects as America is. They wanted to rape the Lot’s visitors who appeared as men even though they might of been Angels or even God himself. (Will explain this in a other article)

Genesis 19:5 NIV They called to Lot, “Where are the men who came to you tonight? Bring them out to us so that we can have sex with them.”

Some who defend Homosexuality will quote Ezekiel and say homosexuality is not a sin but that Sodom and Gomorrah was destroyed because they did not help the poor and was greedy.

Ezekiel 16:48-49 NKJV “As I live,” says the Lord GOD, “neither your sister Sodom nor her daughters have done as you and your daughters have done. Look, this was the iniquity of your sister Sodom: She and her daughter had pride, fullness of food, and abundance of idleness; neither did she strengthen the hand of the poor and needy.

But in doing so they would leave out verse 50 where we read why he destroyed them.

Ezekiel 16:50 NKJV And they were haughty and committed abomination before Me; therefore I took them away as I saw fit.

They was haughty (Prideful) maybe as prideful as America to make a pride month to celebrate their sin instead of morning over it. Looking at the word Pride Month we see in the middle the word demon. Pri-DEMON-th . Then verse 50 states they committed Abomination. Let’s look at what the scripture states about Abomination.

Leviticus 18:22 NKJV You shall not lie with a male as with a woman. It is an abomination.

Leviticus 20:13 NKJV If a man lies with a male as he lies with a woman, both of them have committed an abomination. They shall surely be put to death. Their blood shall be upon them.

It Is sad that even the tribe of Benjamin was affected by that sin and Israel on many occasions in the Bible.

Judges 19:22-23 As they were enjoying themselves, suddenly certain men of the city, perverted men, surrounded the house and beat on the door. They spoke to the master of the house, the old man, saying, “Bring out the man who came to your house, that

we may know him carnally! ”But the man, the master of the house, went out to them and said to them, “No, my brethren! I beg you, do not act so wickedly! Seeing this man has come into my house, do not commit this outrage.

In the time of Moses they would of been stone to death. But now what has been the judgement ? ” HIV ” The first HIV case was in 1959 and when it spread out it was called The Homosexual disease. The exact words was Gay-Related Immune Deficiency” (GRID) was coined by doctors in 1981. Why was it called that because most of its victims was does who committed homosexual acts . Who was the Monkeypox first victims? None other than practicing homosexual men. World Health Organization states in Aug 26, 2022 —(” Since the current global monkeypox outbreak emerged in Europe, the majority of cases have been found in men who have sex with men “) God will not be mocked .

Galatians 6: 7 NKJV Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap .

No matter how much a sin may feel good the results of it will always be destruction. In the early 1952 Homosexuality was seen as a mental illness. By the 1970's this was changed by consist protesting. (DSM) The Diagnostic and Statistical Manual of Mental Disorders. In the first edition of the Diagnostic and Statistical Manual of Mental Disorders (DSM) , published in 1952, homosexuality was classified under "sociopathic personality disturbance" After extensive organizing by gay rights activists, the seventh printing of the DSM- II in 1974 renamed the code "homosexuality" as "sexual orientation disturbance," and added descriptive text that noted that homosexuality "by itself does not constitute a psychiatric disorder" and that the renamed code should be used ...All the information I am giving you one can research it and find it to be true . We read about the state of the world before Christ coming and that it will be a time very much as Sodom and Gomorrah.

Luke 17:29-30 but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all . Even so will it be in the day when the Son of Man is revealed.

America had its first gay parade in June 28, 1970 And we also read how Jerusalem is going to be in the time of Christ second coming and it will be like Sodom.

Revelation 11:8 And their dead bodies will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified.

Jerusalem had its first gay parade in March for Pride and Tolerance in 2002 Since then the world is shifting no longer is it straight but curving itself to hell. Will the church also join along as they sing hail Satan ? Or will there be those who will be like the early church leader Athanasius when the whole empire of his time went astray and went after falsehood he stated ” If the world is against the truth, then I will be against the world.” May the Lord Jesus help us as we stand for the truth. This booklet is in no way attacking those who are struggling with the sin of homosexuality but those who are given to a life of homosexuality so they may repent.

Josephus in Antiquities Of The Jews Book 1 Chapter 3 {"9. Now when Noah had lived three hundred and fifty years after the Flood, and that all that time happily, he died, having lived the number of nine hundred and fifty years. But let no one, upon comparing the lives of the ancients with our lives, and with the few years which we now live, think that what we have said of them is false; or make the shortness of our lives at present an argument, that neither did they attain to so long a duration of life, for those ancients were beloved of God, and [lately] made by God himself; and because their food was then fitter for the prolongation of life, might well live so great a number of years: and besides, God afforded them a longer time of life on account of their virtue, and the good use they made of it in astronomical and geometrical discoveries, which would not have afforded the time of foretelling [the periods of the stars] unless they had lived six hundred years; for the great year is completed in that interval. Now I have for witnesses to what I have said, all those that have written Antiquities, both among the Greeks and barbarians; for even Manetho, who wrote the Egyptian History, and Berosus, who collected the Chaldean Monuments, and Mochus, and Hestieus, and, besides these, Hieronymus the Egyptian, and those who composed the Phoenician History, agree to what I here say: Hesiod also, and Hecatseus, Hellanicus, and Acusilaus; and, besides these, Ephorus and Nicolaus relate that the ancients lived a thousand years. But as to these matters, let every one look upon them as he thinks fit."}

Chapter 10

Was Nimrod a Giant?

In the Greek version of the Old Testament written 250 BC seems to indicate that he was.

Genesis 10:8-9 Brenton And Chus begot Nebrod: he began to be a giant upon the earth. (9) He was a giant hunter before the Lord God; therefore they say, As Nebrod the giant hunter before the Lord.

Philo on the Giants {" But the sons of earth removing their minds from contemplation, and becoming deserters so as to fly to the lifeless and immovable nature of the flesh, "for they two became one Flesh,"as the lawgiver says, adulterated the excellent coinage, and abandoned the better rank which had been allotted to them as their own, and deserted to the worse rank, which was contrary to their original nature, Nimrod being the first to set the example of this desertion; for the lawgiver says, "that this man began to be a giant upon the Earth: and the name Nimrod, being interpreted, means, desertion; for it was not enough for the thoroughly miserable soul to stand on neither side, but having gone over to its enemies, it took up arms against its friends, and resisted them, and made open war upon them; in reference to which fact it is that, Moses calls the seat of Nimrod's kingdom Babylon, and the interpretation of the word Babylon is "change;" a thing nearly akin to desertion, the name, too, being akin to the name, and the one action to the other; for the first step of every deserter is a change and alteration of mind, and it would be consistent in the truth to say that, according to the most holy Moses, the bad man, as being one destitute of a home and of a city, without any settled habitation, and a fugitive, is naturally a deserter also; but the good man is the firmest of allies. Having said thus much at present, and dwelt sufficiently on the subject of the giants, we will now proceed to what comes next in our subject, which is this."}

Josephus in Antiquities Of The Jews Book 1 Chapter 4 {"1. Now the sons of Noah were three, - Shem, Japhet, and Ham, born one hundred years before the Deluge. These first of all descended from the mountains into the plains, and fixed their habitation there; and persuaded others who were greatly afraid of the lower grounds on account of the flood, and so were very loath to come down from the higher places, to venture to follow their examples. Now the plain in which they first dwelt was called Shinar. God also commanded them to send colonies abroad, for the thorough peopling of the earth, that they might not raise seditions among themselves, but might cultivate a great part of the earth, and enjoy its fruits after a plentiful manner. But they were so ill instructed that they did not obey God; for which reason they fell into calamities, and were made sensible, by experience, of what sin they had been guilty: for when they flourished with a numerous youth, God admonished them again to send out colonies; but they, imagining the prosperity they enjoyed was not derived from the favor of God, but supposing that their own power was the proper cause of the plentiful condition they were in, did not obey him. Nay, they added to this their disobedience to the Divine will, the suspicion that they were therefore ordered to send out separate colonies, that, being divided asunder, they might the more easily be Oppressed.

2. Now it was Nimrod who excited them to such an affront and contempt of God. He was the grandson of Ham, the son of Noah, a bold man, and of great strength of hand. He persuaded them not to ascribe it to God, as if it was through his means they were happy, but to believe that it was their own courage which procured that happiness. He also gradually changed the government into tyranny, seeing no other way of turning men from the fear of God, but to bring them into a constant dependence on his power. "}

Chapter 11

A) Tower of Babel 2300 B.C

There is evidence for the tower of Babel

Title: Unveiling the Tower of Babel: Exploring the Evidence

Introduction:

The story of the Tower of Babel, found in the book of Genesis in the Bible, has captivated the imagination of people for centuries. It speaks of a time when humanity was united in language and purpose, constructing a tower that would reach the heavens. However, divine intervention disrupted their plans, resulting in the dispersion of mankind and the creation of different languages. In this booklet, we will explore the evidence surrounding the Tower of Babel and its significance in history and archaeology.

1. Historical Context:

To understand the evidence for the Tower of Babel, it is essential to consider the historical and cultural context in which it allegedly occurred. According to the Bible, the event took place in the ancient city of Babylon, during the time when people were migrating from the east and settling in the land of Shinar.

Genesis 10:10 And the beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar.

2. Archaeological Discoveries:

While no physical remains of the Tower of Babel have been definitively identified, several archaeological findings provide intriguing insights into the biblical account. One such discovery is the ancient city of Babylon itself, located in present-day Iraq. Excavations have revealed the existence of a massive ziggurat called the Etemenanki, which some scholars believe could be the inspiration behind the Tower of Babel.

3. Ziggurats and Tower Construction:

Ziggurats were common structures in ancient Mesopotamia, typically built as religious temples. These stepped pyramids were constructed using baked bricks and featured a series of platforms or levels. The Etemenanki, often associated with the Tower of Babel, was likely a ziggurat dedicated to the Babylonian god Marduk.

4. Linguistic Evidence:

The biblical account suggests that the confusion of languages occurred as a result of divine intervention.

(Genesis 11:5-7) And Jehovah came down to see the city and the tower, which the children of men builded. And Jehovah said, Behold, they are one people, and they have all one language; and this is what they begin to do: and now nothing will be withholden from them, which they purpose to do. Come, let us go down, and there confound their language, that they may not understand one another's speech. (ASV)

While it is challenging to provide concrete evidence for this event, linguistic studies have revealed interesting connections between various languages. Some scholars propose that certain language families, such as the Semitic languages, may share a common origin, which could be linked to the dispersion at the Tower of Babel.

5. Cultural and Mythological Parallels:

Numerous ancient cultures have their own stories and myths that bear similarities to the Tower of Babel narrative. These

parallels suggest that the concept of a great tower reaching the heavens was not limited to the biblical account alone. Examples include the Sumerian ziggurat of Eridu and the Atemaanki temple in Assur, both of which share architectural similarities with the Tower of Babel.

6. Babylonian Texts:

Ancient Babylonian texts, such as the Enuma Elish and the Atrahasis Epic, contain references to a great tower or ziggurat. These texts, written in cuneiform script, predate the biblical account and provide additional evidence for the existence of monumental structures in Babylon.

7. Astronomical Alignment:

Some researchers propose that the Tower of Babel was not only a physical structure but also served as an astronomical observatory. They argue that the tower's design and alignment with celestial bodies suggest a connection to ancient astronomical knowledge, further supporting its existence.

8. Geological Evidence:

Geological studies of the Mesopotamian region have revealed evidence of a catastrophic event, possibly a massive flood, which aligns with the biblical account of the Great Flood and the subsequent dispersion of people. This geological evidence indirectly supports the historical context of the Tower of Babel.

9. Ancient Traditions:

Various ancient cultures and civilizations have oral traditions and legends that bear similarities to the Tower of Babel story. For example, the Akkadian myth of Enmerkar and the Lord of Aratta recounts a conflict between two kings and a tower building project that resulted in the confusion of languages.

10. Biblical Corroboration:

While the Bible remains the primary source for the Tower of Babel account, it is worth noting that other passages in the Bible indirectly support its existence. References to the city of Babylon and its grandeur, as well as the dispersion of people and the development of different languages, provide additional biblical evidence for the Tower of Babel event.

11. Iconographic Representations:

Ancient Mesopotamian and Babylonian art often depicted scenes of construction and architectural projects. Some of these artworks show structures that resemble ziggurats or towers, providing visual evidence for the existence of monumental constructions like the Tower of Babel.

12. Cultural Influence:

The Tower of Babel story has had a significant impact on various cultures throughout history. Its influence can be seen in the myths, legends, and religious beliefs of different civilizations, indicating that the story held a place of importance in the collective human consciousness.

13. Biblical Consistency:

The Tower of Babel account is part of a larger narrative within the Bible, which includes the stories of creation, the flood, and the subsequent development of different nations. The consistency and interconnectedness of these biblical narratives lend credibility to the Tower of Babel story as an integral part of the biblical worldview.

14. Oral Tradition:

While written evidence is limited, oral traditions passed down through generations can provide valuable insights into historical events. It is plausible that the Tower of Babel story was preserved and transmitted orally before being recorded in written form.

15. Cultural Memory:

The concept of a great tower reaching the heavens has persisted in various cultures worldwide. This collective cultural memory suggests that there may be a shared ancestral recollection of a monumental structure like the Tower of Babel, further supporting its historical existence.

16. Continuity of Language Families:

Linguistic studies have revealed that many language families can be traced back to a common ancestral language. Although it is challenging to pin point the exact origin, the dispersion and diversification of languages align with the biblical account of the Tower of Babel.

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1) Was the tower of Babel a real place, or it was only symbolic?

The Tower of Babel was a real place. Josephus Jewish Historian (30- 100AD) in his Antiquities of the

Jews gives evidence for this place in his time outside the Bible :

Antiquities.1.4.3 ("3. Now the multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God; and they built a tower, neither sparing any pains, nor being in any degree negligent about the work: and, by reason of the multitude of hands employed in it, it grew very high, sooner than any one could expect; but the thickness of it was so great, and it was so strongly built, that thereby its great height seemed, upon the view, to be less than it really was. It was built of burnt brick, cemented together with mortar, made of bitumen, that it might not be liable to admit water. When God saw that they acted so madly, he did not resolve to destroy them utterly, since they were not grown wiser by the destruction of the former sinners; but he caused a tumult among them, by producing in them divers languages, and causing that, through the multitude of those languages, they should not be able to understand one another. The place wherein they built the tower is now called *Babylon,* because of the confusion of that language which they readily understood before; for the Hebrews mean by the word *Babel,* confusion. The Sibyl also makes mention of this tower, and of the confusion of the language, when she says thus: "When all men were of one language, some of them built a high tower, as if they would thereby ascend up to heaven, but the gods sent storms of wind and overthrew the tower, and gave every one his peculiar language; and for this reason it was that the city was called *Babylon."* But as to the plan of Shinar, in the country of Babylonia, Hestiaeus mentions it, when he says thus: "Such of the priests as were saved, took the sacred vessels of Jupiter Enyalius, and came to Shinar of Babylonia." ")

In (Babylon) Iraq there was found a tablet which contains a Tower which might of been The Tower of Babel.

2) Is it possible that the pyramids were built shortly after the Tower of Babel?

The word pyramid is not mentioned in the Bible but it is quite possible that it was very early after the time of the tower of Babel that it was first built.

Tower of Babel is believed to have been built around in 3500 to 3000 BC

Pyramids like three of Giza is believed to been built around 2550 to 2490 B.C. But who is to know howmany other pyramids where made which were destroyed through time that was before these three.

3) What is truth in the Biblical story of the Tower of Babel? What was the purpose of building it? How high was and how long it took to build it? Why the builders ended up speaking different languages? Have you read / heard a different story about it?

I just believe what the Bible states on the tower of Babel to be true but there other versions which we could look at which I would be glad to qoute for you two comes into mind first Josephus in his writing of Antiquities of the Jews which we read the following:

Atiquities.1.4.1-3 ("1. Now the sons of Noah were three, - Shem, Japhet, and Ham, born one hundred years before the Deluge. These first of all descended from the mountains into the plains, and fixed their habitation there; and persuaded others who were greatly afraid of the lower grounds on account of the flood, and so were very loath to come down from the higher places, to venture to follow their examples. Now the plain in which they first dwelt was called Shinar. God also commanded them to send colonies abroad, for the thorough peopling of the earth, that they might not raise seditions among themselves, but might cultivate a great part of the earth, and enjoy its fruits after a plentiful manner. But they were so ill instructed that they did not obey God; for which reason they fell into calamities, and were made sensible, by experience, of what sin they had been guilty: for when they flourished with a numerous youth, God admonished them again to send out colonies; but they, imagining the prosperity they enjoyed was not derived from the favor of God, but supposing that their own power was the proper cause of the plentiful condition they were in, did not obey him. Nay, they added to this their disobedience to the Divine will, the suspicion that they were therefore ordered to send out separate colonies, that, being divided asunder, they might the more easily be Oppressed

2. Now it was Nimrod who excited them to such an affront and contempt of God. He was the grandson of Ham, the son of Noah, a bold man, and of great strength of hand. He persuaded them not to ascribe it to God, as if it was through his means they were

happy, but to believe that it was their own courage which procured that happiness. He also gradually changed the government into tyranny, seeing no other way of turning men from the fear of God, but to bring them into a constant dependence on his power. He also said he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach! and that he would avenge himself on God for destroying their forefathers !

3. Now the multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God; and they built a tower, neither sparing any pains, nor being in any degree negligent about the work: and, by reason of the multitude of hands employed in it, it grew very high, sooner than any one could expect; but the thickness of it was so great, and it was so strongly built, that thereby its great height seemed, upon the view, to be less than it really was. It was built of burnt brick, cemented together with mortar, made of bitumen, that it might not be liable to admit water. When God saw that they acted so madly, he did not resolve to destroy them utterly, since they were not grown wiser by the destruction of the former sinners; but he caused a tumult among them, by producing in them divers languages, and causing that, through the multitude of those languages, they should not be able to understand one another. The place wherein they built the tower is now called *Babylon,* because of the confusion of that language which they readily understood before; for the Hebrews mean by the word *Babel,* confusion. The Sibyl also makes mention of this tower, and of the confusion of the language, when she says thus: "When all men were of one language, some of them built a high tower, as if they would thereby ascend up to heaven, but the gods sent storms of wind and overthrew the tower, and gave every one his peculiar language; and for this reason it was that the city was called *Babylon."* But as to the plan of Shinar, in the country of Babylonia, Hestiaeus mentions it, when he says thus: "Such of the priests as were saved, took the sacred vessels of Jupiter Enyalius, and came to Shinar of Babylonia.")

Before we go to it's measurements it is good to know the following so when you read it you can do the math.

A cubit is 18 inches
Plams is 3 inches
Stades is 606.9 feet or 1/8 of a mile

The ancient Book of Jubilees gives us the hight and measurements of it and states {"And in the three and thirtieth jubilee, in the first year in the second week, Peleg took to himself a wife, ...
and she bare him a son in the fourth year of this week, and he called his name Reu; for he said: "Behold the children of men have become evil through the wicked purpose of building for themselves a city and a tower in the land of Shinar." For they departed from the land of Ararat eastward to Shinar; for in his days they built the city and the tower, saying, "Go to, let usascend thereby into heaven." And they began to build, and in the fourth week they made brick with fire, and the bricks served them for stone, and the clay with which they cemented them together was asphalt which cometh
out of the sea, and out of the fountains of water in the land of Shinar. And they built it: forty and three years were they building it; its breadth was 203 bricks, and the height (of a brick) was the third of one; its height amounted to 5433 cubits and 2 palms, and (the extent of one wall was) thirteen stades (and of the other thirty stades). And the Lord our God said unto us: "Behold, they are one people, and (this) they begin to do, and now nothing will be withholden from them. Go to, let us go down and confound their language, that they may not understand one another's speech, and they may be dispersed into cities and nations, and one purpose will no longer abide with them till the day of judgment." And the Lord descended, and we descended with Him to see the city and the tower which the children ofmen
had built. And He confounded their language, and they no longer understood one another's speech, and they ceased then to build the city and the tower. For this reason the whole land of Shinar is called Babel, because the Lord did there confound all the language of the children of men, and from thence they were dispersed into their cities, each according to his language and his nation. And the Lord sent a mighty wind]against the tower and overthrew it upon the earth, and behold it was between Asshur and Babylon in the land of Shinar, and they called its name "Overthrow."] In the fourth week in the first year in the beginning thereof in the four and thirtieth jubilee, were they dispersed from the land of Shinar"}

So according to the book of Jubilee it was 8149.5 feet and 6 inches in height. Many scholars have taken it to be some kind Ziggurat.

But one thing iscertain it wasn't finished God made sure of that . Now we can go to the Bible and see what it states

(Genesis 11:1-4) Now the whole earth had one language and one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there. Then they said to one another, "Come, let us make bricks and bake them thoroughly." They had brick for stone, and they had asphalt for mortar. And they said, "Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth." (NKJV)

Verse 4 tells us why they built the tower so they wouldn't be scattered around the Earth they wanted to stay together But God wanted them to be spread around the earth.

(Genesis 11:5-9) But the LORD came down to see the city and the tower which the sons of men had built. And the LORD said, "Indeed the people are one and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them. "Come, let Us go down and there confuse their language, that they may not understand one another's speech." So the LORD scattered them abroad from there over the face of all the earth, and they ceased building the city. Therefore its name is called Babel, because there the LORD confused the language of all the earth; and from there the LORD scattered them abroad over the face of all the earth. (NKJV)

B) Reu 2229-2000 B.C

C) Serug 2207- 1977 B.C

D) Nahor 2177 - 2029 B.C

E) Terah 2148 - 1943 B.C

F) Differant date for the year of Abraham's birth just like the birth and dates of the before mention can be said to be differant dates

Now Terah lived seventy years, and begot Abram in 2018, 2166 B.C or 1995 B.C

Josephus in Antiquities Of The Jews Book 1 Chapter 4{"He (Nimrod) also said he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach! and that he would avenge himself on God for destroying their forefathers ! 3. Now the multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God; and they built a tower, neither sparing any pains, nor being in any degree negligent about the work: and, by reason of the multitude of hands employed in it, it grew very high, sooner than any one could expect; but the thickness of it was so great, and it was so strongly built, that thereby its great height seemed, upon the view, to be less than it really was. It was built of burnt brick, cemented together with mortar, made of bitumen, that it might not be liable to admit water. When God saw that they acted so madly, he did not resolve to destroy them utterly, since they were not grown wiser by the destruction of the former sinners; but he caused a tumult among them, by producing in them divers languages, and causing that, through the multitude of those languages, they should not be able to understand one another. The place wherein they built the tower is now called *Babylon,* because of the confusion of that language which they readily understood before; for the Hebrews mean by the word *Babel,* confusion. The Sibyl also makes mention of this tower, and of the confusion of the language, when she says thus: "When all men were of one language, some of them built a high tower, as if they would thereby ascend up to heaven, but the gods sent storms of wind and overthrew the tower, and gave every one his peculiar language; and for this reason it was that the city was called *Babylon."* But as to the plan of Shinar, in the country of Babylonia, Hestiaeus mentions it, when he says thus: "Such of the priests as were saved, took the sacred vessels of Jupiter Enyalius, and came to Shinar of Babylonia.""}

Chapter 12

The Sinfulness Of Sin by Ralph Venning {" By declaring a thing otherwise than the truth is, by mincing and equivocating. There are more than enough examples where in good men have been guilty of this. I mention them, that saints as well as sinners may hear and fear and not do wickedly. Abraham prevailed with Sarah to say she was his sister, by which Pharaoh concluded that she was not his wife, and took her. But when God plagued Pharaoh for so doing, he reasoned the case with Abraham, 'what is this that thou hast done to me? why didst thou not tell me she was thy wife? So I might have taken her to be my wife…' (Genesis 12). He severely expostulated with and upbraided him, and yet Abraham is at it again in Chapter 20, and meets with a more plain and homely rebuke, and is charged with no less than sin by Abimelech, 'Thou hast brought on me and on my kingdom a great sin. Thou hast done deeds unto me that ought not to be done' (Genesis 20.9). He lays the sin at Abraham's door, and Sarah also for her suppleness had a reproof from him (verse 16). Yet after all this, Abraham's son Isaac is found remiss in the same thing, and meets with the same rebuke, and that from one who did not pretend to so much religion as Isaac did (Genesis 26). Alas, how many, by taking false oaths and bearing false witness, give occasion to judges to justify the wicked and condemn the righteous! Much more might be spoken of these things, but a word to the wise is sufficient."}

<u>Someone said that Abraham's original temple wasn't on the temple mount? How could this be true?</u>

Abraham had no temple just altars.

Gen 12:7 NKJV Then the LORD appeared to Abram and said, “To your descendants I will give this land.” And there he built an altar to the LORD, who had appeared to him.

Gen 13:18 NKJV Then Abram moved his tent, and went and dwelt by the terebinth trees of Mamre, which are in Hebron, and built an altar there to the LORD.

Gen 22:9 NKJV Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood.

Then came the Tabernacle at the command of Moses, then the temple which was built by the command Solomon. So it is true what they say that Abraham original temple wasn't on the Temple mount. For he didn't had a temple only altars which he made.

Philo On The Migration Of Abraham {"I. (1) And the Lord said to Abraham, "Depart from thy land, and from thy kindred, and from thy father’s house to a land which I will show thee; and I will make thee into a great nation. And I will bless thee, and I will magnify thy name, and thou shalt be blessed. And I will bless them that bless thee, and I will curse them that curse thee; and in thy name shall all the nations of the earth be Blessed."*{1}* ***{ge 12:1.}*** (2) God, wishing to purify the soul of man, first of all gives it an impulse towards complete salvation, namely, a change of abode, so as to quit the three regions of the body, the outward sense and speech according to utterance; for his country is the emblem of the body, and his kindred are the symbol of the outward sense, and his father’s house of speech. Why so? (3) Because the body derives its composition from the earth, and is again dissolved into earth; and Moses is a witness of this when he says, "Dust thou art, and unto dust shalt thou Return."*{2}* ***{ge 3:19.}*** For he says, that man was compounded by God fashioning a lump of clay into the form of a man; and it follows of necessity that, a composite being, when dissolved, must be dissolved into its component parts. But the outward sense in nearly connected with and akin to the mind, the irrational part to the rational, since they are both parts of one soul; but speech is the abode of the father, because our father is the mind, which implants in each of its parts its own powers, and distributes its energies among them, undertaking the care and superintendence of them all; and the abode in which it dwells is speech, a dwelling separated from the rest of the house; for as the hearth is the abode of a man, so is speech of the mind: (4) at all events, it displays itself, and all the notions which it conceives, arranging them and setting them in order in speech, as if in a house. And you must not wonder that Moses has called speech in man the abode of the mind, for he also says, that the mind or the universe, that is to say, God, has for his abode his own word. (5) And the practiser of virtue, Jacob, seizing on this apprehension, confesses in express words that, "This is no other than the house of God,"*{3}* ***{ge 28:17.}*** an expression equivalent to, The house of God is not this thing, or anything which can be made the subject of ocular demonstration, or, in short, anything which comes under the province of the outward senses, but is invisible, destitute of all specific form, only to be comprehended by the soul as soul. (6) What, then, can it be except the Word, which is more ancient than all the things which were the objects of creation, and by means of which it is the Ruler of the universe, taking hold of it as a rudder, governs all things. And when he was fashioning the world, he used this as his instrument for the blameless argument of all the things which he was completing. "}

Genesis 12:12-13 NKJV 12 "Therefore it will happen, when the Egyptians see you, that they will say, 'This is his wife'; and they will kill me, but they will let you live. 13 "Please say you are my sister, that it may be well with me for your sake, and that I may live because of you."

Josephus in Antiquities Of The Jews Book 1 Chapter 8{"1. NOW, after this, when a famine had invaded the land of Canaan, and Abram had discovered that the Egyptians were in a flourishing condition, he was disposed to go down to them, both to partake of the plenty they enjoyed, and to become an auditor of their priests, and to know what they said concerning the gods; designing either to follow them, if they had better notions than he, or to convert them into a better way, if his own notions proved the truest. Now, seeing he was to take Sarai with him, and was afraid of the madness of the Egyptians with regard to women, lest the king should kill him on occasion of his wife’s great beauty, he contrived this device : - he pretended to be her brother, and directed her in a dissembling way to pretend the same, for he said it would be for their benefit. Now, as soon as he came into Egypt, it happened to Abram as he supposed it would; for the fame of his wife’s beauty was greatly talked of; for which reason Pharaoh, the king of Egypt, would not be satisfied with what was reported of her, but would needs see her himself, and was preparing to enjoy her; but God put a stop to his unjust inclinations, by sending upon him a distemper, and a sedition against his government. And when he inquired of the priests how he might be freed from these calamities, they told him that this his miserable condition

was derived from the wrath of God, upon account of his inclinations to abuse the stranger's wife. He then, out of fear, asked Sarai who she was, and who it was that she brought along with her. And when he had found out the truth, he excused himself to Abram, that supposing the woman to be his sister, and not his wife, he set his affections on her, as desiring an affinity with him by marrying her, but not as incited by lust to abuse her. He also made him a large present in money, and gave him leave to enter into conversation with the most learned among the Egyptians; from which conversation his virtue and his reputation became more conspicuous than they had been before."}

Chapter 13

Josephus in Antiquities Of The Jews Book 1 Chapter 8 {"3. As soon as Abram was come back into Canaan, he parted the land between him and Lot, upon account of the tumultuous behavior of their shepherds, concerning the pastures wherein they should feed their flocks. However, he gave Lot his option, or leave, to choose which lands he would take; and he took himself what the other left, which were the lower grounds at the foot of the mountains; and he himself dwelt in Hebron, which is a city seven years more ancient than Tunis of Egypt. But Lot possessed the land of the plain, and the river Jordan, not far from the city of Sodom, which was then a fine city, but is now destroyed, by the will and wrath of God, the cause of which I shall show in its proper place hereafter."}

Chapter 14

El Elyon - The Most High God Gen_14:18

El Elyon (אֵל עֶלְיוֹן) - Most High God: This name is mentioned in various verses in the Bible, including Gen_14:18-20, Psa_78:35, and Dan_7:18. It signifies God's supreme and exalted position above all. Num_24:16, Deu_32:8

Verse 7

Then they turned back and came to En Mishpat (that is, Kadesh), and attacked all the country of the Amalekites, and also the Amorites who dwelt in Hazezon Tamar. (Genesis 14:7 NKJV)

Josephus Book 1 Chapter 9 {"AT this time, when the Assyrians had the dominion over Asia, the people of Sodom were in a flourishing condition, both as to riches and the number of their youth. There were five kings that managed the affairs of this county: Ballas, Barsas, Senabar, and Sumobor, with the king of Bela; and each king led on his own troops: and the Assyrians made war upon them; and, dividing their army into four parts, fought against them. Now every part of the army had its own

commander; and when the battle was joined, the Assyrians were conquerors, and imposed a tribute on the kings of the Sodomites, who submitted to this slavery twelve years; and so long they continued to pay their tribute: but on the thirteenth year they rebelled, and then the army of the Assyrians came upon them, under their commanders Amraphel, Arioch, Chodorlaomer, and Tidal. These kings had laid waste all Syria, and overthrown the offspring of the giants. And when they were come over against Sodom, they pitched their camp at the vale called the Slime Pits, for at that time there were pits in that place; but now, upon the destruction of the city of Sodom, that vale became the Lake Asphaltites, as it is called. However, concerning this lake we shall speak more presently. Now when the Sodomites joined battle with the Assyrians, and the fight was very obstinate, many of them were killed, and the rest were carried captive; among which captives was Lot, who had come to assist the Sodomites."}

Josephus Book 1 Chapter 10 {" 1. WHEN, Abram heard of their calamity, he was at once afraid for Lot his kinsman, and pitied the Sodomites, his friends and neighbors; and thinking it proper to afford them assistance, he did not delay it, but marched hastily, and the fifth night fell upon the Assyrians, near Dan, for that is the name of the other spring of Jordan; and before they could arm themselves, he slew some as they were in their beds, before they could suspect any harm; and others, who were not yet gone to sleep, but were so drunk they could not fight, ran away. Abram pursued after them, till, on the second day, he drove them in a body unto Hoba, a place belonging to Damascus; and thereby demonstrated that victory does not depend on multitude and the number of hands, but the alacrity and courage of soldiers overcome the most numerous bodies of men, while he got the victory over so great an army with no more than three hundred and eighteen of his servants, and three of his friends: but all those that fled returned home ingloriously.

2. So Abram, when he had saved the captive Sodomites, who had been taken by the Assyrians, and Lot also, his kinsman, returned home in peace. Now the king of Sodom met him at a certain place, which they called The King's Dale, where Melchisedec, king of the city Salem, received him. That name signifies, *the righteous king:* and such he was, without dispute, insomuch that, on this account, he was made the priest of God: however, they afterward called Salem *Jerusalem.* Now this Melchisedec supplied Abram's army in an hospitable manner, and gave them provisions in abundance; and as they were feasting, he began to praise him, and to bless God for subduing his enemies under him. And when Abram gave him the tenth part of his prey, he accepted of the gift: but the king of Sodom desired Abram to take the prey, but entreated that he might have those men restored to him whom Abram had saved from the Assyrians, because they belonged to him. But Abram would not do so; nor would make any other advantage of that prey than what his servants had eaten; but still insisted that he should afford a part to his friends that had assisted him in the battle. The first of them was called Eschol, and then Enner, and Mambre."}

Some may say Abraham gave tithing before the law of Moses ? Abraham gave tithing only once and it was for a reason to show the Melchizedeck priesthood was greater, better and higher than that of the Levitical priesthood athough he doesn't say it but the author of Epistle of Hebrews is clear on that.

(Genesis 14:17-20) And the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King's Valley), after his return from the defeat of Chedorlaomer and the kings who were with him. Then Melchizedek king of Salem brought out bread and wine; he was the priest of God Most High. And he blessed him and said: "Blessed be Abram of God Most High, Possessor of heaven and earth; And blessed be God Most High, Who has delivered your enemies into your hand." And he gave him a tithe of all. (NKJV)

(Hebrews 7:1-28) For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham gave a tenth part of all, first being translated "king of righteousness," and then also king of Salem, meaning "king of peace," without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually. **Now consider how great this man was, to whom even the patriarch Abraham gave a tenth of the spoils. And indeed those who are of the sons of Levi, who receive the priesthood, have a commandment to receive tithes from the people according to the law, that is, from their brethren, though they have come from the loins of Abraham; but he whose genealogy is not derived from them received tithes from Abraham and blessed him who had the promises. Now beyond all contradiction the lesser is blessed by the better. Here mortal men receive tithes, but there he receives them, of whom it is witnessed that he lives. Even Levi, who receives tithes, paid tithes through Abraham, so to speak, for he was still in the loins of his father when Melchizedek met him. Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron? For the priesthood being changed, of necessity there is also a change of the law.** For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar. For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood. And it is yet far more evident if, in the likeness of

Melchizedek, there arises another priest who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. For He testifies: "You are a priest forever According to the order of Melchizedek." For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness, for the law made nothing perfect; on the other hand, there is the bringing in of a better hope, through which we draw near to God. And inasmuch as He was not made priest without an oath (for they have become priests without an oath, but He with an oath by Him who said to Him: "The LORD has sworn And will not relent, 'You are a priest forever According to the order of Melchizedek'"), by so much more Jesus has become a surety of a better covenant. Also there were many priests, because they were prevented by death from continuing. But He, because He continues forever, has an unchangeable priesthood. Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them. For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself. For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever. (NKJV)

There is evidence for Melchizedek

His Temple was found .

The Temple of Melchizedek , also known as Temple Zero was discovered in 2010 by Isreali archaeologist Eli Shukrun. The Temple is located in the City of David in Jerusalem , above the Gihon Spring.

Who was Melchizedek ?

(Genesis 14:18) Then Melchizedek king of Salem brought out bread and wine; he was the priest of God Most High. (NKJV)

The Book of Hebrews has a very high view of him to point of treating him as God.

(Hebrews 7:1-3) For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham gave a tenth part of all, first being translated "king of righteousness," and then also king of Salem, meaning "king of peace," without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually. (NKJV)

This view was also held by Essenes who wrote the Dead Sea Scrolls for example in The Heavenly Prince Melechizedek which is (II Q13) line 25 states {"....And your Elohim is Melechizedek , who will save them from the hands of Belial...."}

There was also some of the 1st century Jews who believe him to be Shem one of the sons of Noah. Rashi states {"AND MELCHIZEDEK — A Midrashic explanation is that he is identical with Shem, son of Noah (Nedarim 32b)."}

Chapter 15

Adonai Jehovah - The Lord God (Gen 15:2)

Josephus Book 1 Chapter 10 {" 3. And God commended his virtue, and said, Thou shalt not however lose the rewards thou hast deserved to receive by such thy glorious actions. He answered, And what advantage will it be to me to have such rewards, when I have none to enjoy them after me? - for he was hitherto childless. And God promised that he should have a son, and that his posterity should be very numerous; in so much that their number should be like the stars. When he heard that, he offered a sacrifice to God, as he commanded him. The manner of the sacrifice was this : - He took an heifer of three years old, and a she-goat of three years old, and a ram in like manner of three years old, and a turtle-dove, and a pigeon and as he was enjoined, he divided the three former, but the birds he did not divide. After which, before he built his altar, where the birds of prey flew about, as desirous of blood, a Divine voice came to him, declaring that their neighbors would be grievous to his posterity, when they should be in Egypt, for four hundred years; during which time they should be afflicted, but afterwards should overcome their enemies, should conquer the Canaanites in war, and possess themselves of their land, and of their cities."}

Chapter 16

Verses 1-3

(Genesis 16:1-3) Now Sarai, Abram's wife, had borne him no children. And she had an Egyptian maidservant whose name was Hagar. So Sarai said to Abram, "See now, the LORD has restrained me from bearing children. Please, go in to my maid; perhaps I shall obtain children by her." And Abram heeded the voice of Sarai. Then Sarai, Abram's wife, took Hagar her maid, the Egyptian, and gave her to her husband Abram to be his wife, after Abram had dwelt ten years in the land of Canaan. (NKJV)

What Sarah did with Hagar her slave woman in given her to her husband was very common in those days as we see from the ancient writtings below:

Laws # 144 & 146 of the Law Code of Hammurapi written around 1800 BC states {"When a free man married a priestess and that priestess gave a female slave to her husband and she then produce children , if that free man has made up his mind to marry a lay priestess, they may not allow him , since he may not marry a lay priestess.

When a free man married a priestess and she gave a female slave to her husband and she has borne children, if latter that female slave has claimed equality with her mistress because she bore children , her mistress may not sell her , she may mark her with the slave mark and count her among the slaves . "}

A Personal Archive from Nuzi 14 or 15 century BC {"Gilimninu has been given to Shennima as wife. If Gilimninu bears

children , Shennima shall not take another wife. But if Gilimninu does not bear , she shall take a slave -girl from Lullu region as a wife for Shennima. As for the concubine 's offering ,Gilimninu shall not send them alway "}

El Ra'i - Thou God Seest Me Gen_16:13

El Roi (אֵל רֳאִי) - God Who Sees: This name is mentioned in Gen_16:13 when Hagar, the mother of Ishmael, encounters God in the wilderness. It signifies God's omniscience and His ability to see and understand all things. Other verses that emphasize God's ability to see include Psa_33:13-15, Pro_15:3, and Heb_4:13.

Josephus Book 1 Chapter 10 {"4. Now Abram dwelt near the oak called Ogyges,--the place belongs to Canaan, not far from the city of Hebron. But being uneasy at his wife's barrenness, he entreated God to grant that he might have male issue; and God required of him to be of good courage, and said that he would add to all the rest of the benefits that he had bestowed upon him, ever since he led him out of Mesopotamia, the gift of children. Accordingly Sarai, at God's command, brought to his bed one of her handmaidens, a woman of Egyptian descent, in order to obtain children by her; and when this handmaid was with child, she triumphed, and ventured to affront Sarai, as if the dominion were to come to a son to be born of her. But when Abram resigned her into the hand of Sarai, to punish her, she contrived to fly away, as not able to bear the instances of Sarai's severity to her; and she entreated God to have compassion on her. Now a Divine Angel met her, as she was going forward in the wilderness, and bid her return to her master and mistress, for if she would submit to that wise advice, she would live better hereafter; for that the reason of her being in such a miserable case was this, that she had been ungrateful and arrogant towards her mistress. He also told her, that if she disobeyed God, and went on still in her way, she should perish; but if she would return back, she should become the mother of a son who should reign over that country. These admonitions she obeyed, and returned to her master and mistress, and obtained forgiveness. A little while afterwards, she bare Ismael; which may be interpreted *Heard of God,* because God had heard his mother's prayer.

5. The forementioned son was born to Abram when he was eighty-six years old:"}

Chapter 17

El Shaddai - The Almighty God Gen_17:1-2

El Shaddai (אֵל שַׁדַּי) - God Almighty: This name is mentioned multiple times in the Bible, including Gen_17:1, Exo_6:3, and Job_40:2. It signifies God's unlimited power and authority.

Josephus Book 1 Chapter 10 {"{"5. The forementioned son was born to Abram when he was eighty-six years old: but when he was ninety-nine, God appeared to him, and promised him that he Should have a son by Sarai, and commanded that his name should be Isaac; and showed him, that from this son should spring great nations and kings, and that they should obtain all the land of Canaan by war, from Sidon to Egypt. But he charged him, in order to keep his posterity unmixed with others, that they should be circumcised in the flesh of their foreskin, and that this should be done on the eighth day after they were born: the reason of which circumcision I will explain in another place. And Abram inquiring also concerning Ismael, whether he should live or not, God signified to him that he should live to be very old, and should be the father of great nations. Abram therefore gave thanks to God for these blessings; and then he, and all his family, and his son Ismael, were circumcised immediately; the son being that day thirteen years of age, and he ninety-nine."}

Chapter 18

Why did Abraham call one of the angels that visited him in Genesis 18, My LORD?

Actually he called all three Lord. They were the Trinity.

Gen 18 (NKJV)

[1] **Then the Lord appeared to him by the terebinth trees of Mamre,** as he was sitting in the tent door in the heat of the day.[2] **So**

he lifted his eyes and looked, and behold, three men were standing by him; and **when he saw them, he ran from the tent door to meet them, and bowed himself to the ground,[3] and said, "My Lord,** if I have now found favor in Your sight, do not pass on by Your servant.

St Augustine on the Trinity Book 2 Chapter 10

(" But under the oak at Mamre he saw three men, whom he invited, and hospitably received, and ministered to them as they feasted. Yet Scripture at the beginning of that narrative does not say, three men appeared to him, but, "The Lord appeared to him." And then, setting forth in due order after what manner the Lord appeared to him, it has added the account of the three men, whom Abraham invites to his hospitality in the plural number, and afterwards speaks to them in the singular number as one; and as one He promises him a son by Sara, *viz*. the one whom the Scripture calls Lord, as in the beginning of the same narrative, "The Lord," it says, "appeared to Abraham." He invites them then, and washes their feet, and leads them forth at their departure, as though they were men; but he speaks as with the Lord God, whether when a son is promised to him, or when the destruction is shown to him that was impending over Sodom. ")

In Genesis 18 verse 17, who is God talking to when talking about Abraham?

God is talking to the other members of the Trinity.

Gen 18 (NKJV)[17] And the Lord said, "Shall I hide from Abraham what I am doing,[18] since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?[19] **For I have known him, in order that he may command his children and his household after him, that they keep the way of the Lord, to do righteousness and justice, that the Lord may bring to Abraham what He has spoken to him."**

Notice the conversation is not just in verse 17 it goes on to verse 19 where verse 19 God talks about himself like he is distance from himself and a other. Instead of saying my way he states the **way of the Lord** , then that **the Lord may bring** to Abraham what **he** has spoken to him.

God does not seek council from Angels or humans

Isa 40 (NKJV) [13] Who has directed the Spirit of the Lord, Or as His counselor has taught Him?[14] With whom did He take counsel, and who instructed Him, And taught Him in the path of justice? Who taught Him knowledge, And showed Him the way of understanding?

The answer to these questions is None has been his counselor.

God, the Christian and Time

We say many times that God is outside of time. And God doesn't count time as we do. But God does count time as we do although God in his being is timeless. And in being timeless. And for him a day of his can take up to a thousand of our years.

Psalms 90:4 NKJV For a thousand years in Your sight Are like yesterday when it is past, And like a watch in the night.

2Peter 3:8 NKJV But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one thousand years.

When God told Sarah she was to have a Child he set a time next year and it happened in his time .

Genesis 18:10 NKJV And He said, "I will certainly return to you according to the time of life, and behold, Sarah your wife shall have a son." (Sarah was listening in the tent door which was behind him.) Genesis 21:1-2 NKJV 1 And the LORD visited Sarah as He had said, and the LORD did for Sarah as He had spoken. 2 For Sarah conceived and bore Abraham a son in his old age, at the set time of which God had spoken to him

We know there is time in heaven. For we see time counted in heaven in the Book of Revelations.

Revelation 8:1 NKJV When He opened the seventh seal, there was silence in heaven for about half an hour.

God revealed himself to Moses as I Am (YHWH)

Exodus 3:13-14 NKJV 13 Then Moses said to God, “Indeed, when I come to the children of Israel and say to them, ‘The God of fathers has sent me to you,’ and they say to me, ‘What is His name?’ what shall I say to them?” 14 And God said to Moses, “I AM WHO I AM.” And He said, “Thus you shall say to the children of Israel, ‘I AM has sent me to you.’ ”

In the Septuagint (Greek version of the Old Testament 250 BC) It states I am the Being

Exodus 3:14 LXXE And God spoke to Moses, saying, I am THE BEING; and he said, Thus shall ye say to the children of Israel, THE BEING has sent me to you.

Each member of the Trinity is in himself timeless, without beginning or Ending.

Holy Spirit is known as the eternal Spirit.

Hebrews 9:14 NKJV how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?

Jesus himself is from everlasting or Lit. the days of eternity.

Micah 5:2 NKJV “But you, Bethlehem Ephrathah, Though you are little among the thousands of Judah, Yet out of you shall come forth to Me The One to be Ruler in Israel, Whose goings forth are from of old, From everlasting.”

The Father is called the Ancient of Days

Daniel 7:9 NKJV “I watched till thrones were put in place, And the Ancient of Days was seated; His garment was white as snow, And the hair of His head was like pure wool. His throne was a fiery flame, Its wheels a burning fire;

To think they existed before time began and even planned our Salvation at that moment before the creation of the world or before time ever began

Titus 1:2 in hope of eternal life which God, who cannot lie, promised before time began,

2 Timothy 1:9 who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began,

And they will continue to exist even after time has a end .

(Matthew 28:20 EasyEnglish) Teach them to obey everything that I have taught you. You can be sure that I will be with you always. I will be with you until the end of time.’

In he being timeless without beginning or ending God can answer a prayer before it is said.

Isaiah 65:24 NKJV “It shall come to pass That before they call, I will answer; And while they are still speaking, I will hear.

And we as Christians are said in scripture to be in heaven ruling with Christ as we are in earth.

Ephesians 2:6 and raised us up together, and made us sit together in the heavenly places in Christ Jesus,

I use to ask myself, am I as a Christian also living in a drama that was already written out? Since nothing can’t happen without being ordained by God. Am I currently living in two times the pass going through my struggles presently and the future ruling with Christ victorious? One day as I was thinking this, God through the scripture gave me the answer. God calls to be those things which aren’t. In other words God speaks the future to existence.

Romans 4:17 ….God, who gives life to the dead and calls those things which do not exist as though they did;

Hebrews 11:3 By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.

So positionally (meaning how God sees us) we are seated with Christ in heaven. But in the Future we will be seated with

Christ in Heaven ruling.

Revelation 3:21 To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.

Now the early church saw the saints after death ruling with Christ in Heaven. And with that I could also agree. Tertullian (145 AD -220 AD) in his Book On Idolatry chapter 18 {" But "both your birth and yoursubstance are troublesome to you in resisting idolatry." For avoiding it, remedies cannot be lacking; since, even if they be lacking, there remains that one by which you will be made a happier magistrate, not in the earth,but in the heavens."}

Since Christ is ruling now.

Matthew 28:18 NKJV And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth.

1Corithians 15:25 NKJV For He must reign till He has put all enemies under His feet.

And we are present with him after death we are ruling with him after death.

2Corithians 5:8 NKJV We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord.

So the future hasn't happened yet but it has in God's mind whose sees the future as it will be. And yet is in the present, knowing what is happening now. Is God able to go back through time ? God is able to do whatever he wants. But to answer that question with a question why would he? Think of it Everything that is happening or has happened is how God determined it should happen why would he want to change it ?

Isaiah 46:10-11 Declaring the end from the beginning, And from ancient times things that are not yet done, Saying, 'My counsel shall stand, And I will do all My pleasure,' Calling a bird of prey from the east, The man who executes My counsel, from a far country. Indeed I have spoken it; I will also bring it to pass. I have purposed it; I will also do it.

God doesn't make mistakes and everything is moving to a ultimate goal. Which will end in the destruction of the present Heaven and Earth. And bringing forth of a New Heavens and New Earth.

2Peter 3:13 NKJV Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

There is so many other things we can ask ourselves about God, time and the Christian but since my mind is blank at the moment I will leave it here.

Josephus Book 1 Chapter 11 {"1. ABOUT this time the Sodomites grew proud, on account of their riches and great wealth; they became unjust towards men, and impious towards God, insomuch that they did not call to mind the advantages they received from him: they hated strangers, and abused themselves with Sodomitical practices. God was therefore much displeased at them, and determined to punish them for their pride, and to overthrow their city, and to lay waste their country, until there should neither plant nor fruit grow out of it.

2. When God had thus resolved concerning the Sodomites, Abraham, as he sat by the oak of Mambre, at the door of his tent, saw three angels; and thinking them to be strangers, he rose up, and saluted them, and desired they would accept of an entertainment, and abide with him; to which, when they agreed, he ordered cakes of meal to be made presently; and when he had slain a calf, he roasted it, and brought it to them, as they sat under the oak. Now they made a show of eating; and besides, they asked him about his wife Sarah, where she was; and when he said she was within, they said they would come again hereafter, and find her become a mother. Upon which the woman laughed, and said that it was impossible she should bear children, since she was ninety years of age, and her husband was a hundred. Then they concealed themselves no longer, but declared that they were angels of God; and that one of them was sent to inform them about the child, and two of the overthrow of Sodom.

3. When Abraham heard this, he was grieved for the Sodomites; and he rose up, and besought God for them, and entreated him that he would not destroy the righteous with the wicked. And when God had replied that there was no good man among the Sodomites; for if there were but ten such man among them, he would not punish any of them for their sins, Abraham held his peace. And the angels came to the city of the Sodomites, and Lot entreated them to accept of a lodging with him; for he was a very generous and hospitable man, and one that had learned to imitate the goodness of Abraham."}

Chapter 19

A) Then Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven; and he overthrew those cities, and all the Plain, and all the inhabitants of the cities, and that which grew upon the ground in the year

James Ussher states 1897 B.C

Thomas Robinson states 1896 B.C

Merrill Unger states 2065 B.C

W.F. Albright states 2300 and 1900 B.C

Bryant G. Wood states 2070 B.C

David E. Graves states 2000-1600 B.C

Clement 30-100 AD **First Epistle of Clement to the Corinthians** {" Chap. XI. — Continuation. Lot.

On account of his hospitality and godliness, Lot was saved out of Sodom when all the country round was punished by means of fire and brimstone, the Lord thus making it manifest that He does not forsake those that hope in Him, but gives up such as depart from Him to punishment and torture. (Gen_19:1-38; comp. 2Pe_2:6-9) For Lot's wife, who went forth with him, being of a different mind from himself and not continuing in agreement with him [as to the command which had been given them], was made an example of, so as to be a pillar of salt unto this day. This was done that all might know that those who are of a double mind, and who distrust the power of God, bring down judgment on themselves and become a sign to all succeeding generations."}

Title: Unveiling the Archaeological and Scientific Evidence for the Biblical Sodom and Gomorrah: Cities Destroyed by Fire

Introduction:

The story of Sodom and Gomorrah, as depicted in the Bible, has captivated the minds of many for centuries. These ancient cities were believed to have been destroyed by fire as a result of their wickedness. In recent years, archaeologists and scientists have conducted extensive research to uncover evidence that supports the existence and destruction of these cities. This booklet aims to present a compilation of archaeological findings and scientific data that shed light on the historical reality of Sodom and Gomorrah

Chapter 1: Historical Context

- The Biblical account of Sodom and Gomorrah
- Ancient Near Eastern references to the cities
- Biblical and extrabiblical sources that mention their destruction

Chapter 1: Historical Context - The Story of Sodom and Gomorrah

1.1 The Biblical Account of Sodom and Gomorrah
The story of Sodom and Gomorrah is one of the most well-known narratives in the Bible, found primarily in the Book of Genesis. According to the biblical account, these cities, along with three others, were situated in the fertile plain of the Jordan River Valley. The cities were known for their wickedness, and God decided to destroy them as a divine judgment. The narrative includes the well-known episode of Lot, the nephew of the patriarch Abraham, who was warned to flee the cities before their destruction. Lot's wife famously looked back and was turned into a pillar of salt.

1.2 Ancient Near Eastern References to the Cities
While the biblical account of Sodom and Gomorrah is the most well-known, there are also references to these cities in ancient Near Eastern texts. In particular, the ancient city of Ebla, located in modern-day Syria, has provided some insights. Ebla was an important trade and political center during the third millennium BCE. Cuneiform tablets discovered at Ebla mention a place called "Sudum" and a district called "Gimarra," which some scholars believe could be references to Sodom and Gomorrah.

1.3 Biblical and Extrabiblical Sources on their Destruction
Apart from the biblical account, there are several other biblical and extrabiblical sources that mention the destruction of Sodom and Gomorrah. In the Book of Deuteronomy, Moses references the cities' destruction as a warning to the Israelites.

Deuteronomy 29:21-23
And the Lord would separate him from all the tribes of Israel for adversity, according to all the curses of the covenant that are written in this Book of the Law, so that the coming generation of your children who rise up after you, and the foreigner who comes from a far land, would say, when they see the plagues of that land and the sicknesses which the Lord has laid on it: 'The whole land is brimstone, salt, and burning; it is not sown, nor does it bear, nor does any grass grow there, like the overthrow of Sodom and Gomorrah, Admah, and Zeboiim, which the Lord overthrew in His anger and His wrath.'

The New Testament also refers to their destruction, with Jesus and the apostles using the story as a cautionary tale.

Matthew 10:15
Assuredly, I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city!

Matthew 11:23-24
And you, Capernaum, who are exalted to heaven, will be brought down to Hades; for if the mighty works which were done in you had been done in Sodom, it would have remained until this day. But I say to you that it shall be more tolerable for the land of Sodom in the day of judgment than for you."

2 Peter 2:4-9
For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment; and did not spare the ancient world, but saved Noah, one of eight people , a preacher of righteousness, bringing in the flood on the world of the ungodly;
and turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction, making them an example to those who afterward would live ungodly;
and delivered righteous Lot, who was oppressed by the filthy conduct of the wicked (for that righteous man, dwelling among them, tormented his righteous soul from day to day by seeing and hearing their lawless deeds)— then the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment,

Jude 1:7
as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.

In addition to these biblical sources, there are extrabiblical texts, such as the Dead Sea Scrolls, which mention the cities' destruction and connect it to divine judgment.

1.4 Interpretations and Theories
The story of Sodom and Gomorrah has been the subject of various interpretations and theories throughout history. Some scholars see the narrative as a historical event, while others view it as a mythological or symbolic story. The cities' destruction has been attributed to natural disasters, such as earthquakes or volcanic eruptions, meteors as well as divine intervention. The moral and ethical implications of the story have also been widely discussed, with debates on the nature of the sins committed by the cities'

inhabitants.

1.5 Archaeological Investigations and Discoveries

Archaeological investigations have been conducted in the region where Sodom and Gomorrah are believed to have existed. Excavations have been carried out at various sites, including Bab edh-Dhra and Numeira, located near the southern end of the Dead Sea. These excavations have revealed evidence of ancient settlements and destruction layers, but the identification of these sites as Sodom and Gomorrah remains a subject of debate among scholars.

Summer 1999 Issue of Bible and Spade states ("At Numeira, a better preserved site than Bab edh-Dhra, the evidence is even more dramatic. Unlike Bab edh-Dhra, the remnants of the town did not suffer erosional damage. Also in contrast to Bab edh-Dhra, Numeira was occupied for less than 100 years (Rast 1981b: 42; Rast and Schaub 1980: 43). On the east side of Numeira is a large tower 7.4 m (24 ft) wide and at least 10.0 m (33 ft) long (Coogan 1984: 80). It was built over an earlier domestic phase that suffered a heavy burning.

This earliest phase of occupation was destroyed by fire; the walls and rooms that collapsed over the ashy destruction debris consisted of considerable mudbrick detritus, many large wooden beams, and carbonized grasses and reeds still tied by the ropes that had held them together as thatch. On the occupational surface of Room V (NE 10/2 Locus 5) was the skeleton of a mature male who had perished in the destruction of this earliest phase (Coogan 1984: 79).

Similar evidence was found in Room 4 just inside the southern wall. Some 20–30 cm (8–12 in) below the final phase was an earlier phase with fragments of human bones (Rast and Schaub 1980:44).

As with Bab edh-Dhra, Numeira was violently destroyed at the end of the Early Bronze III period. The type of pottery lying on the floors of the houses confirms that it met its end at the same time as Bab edh-Dhra (Rast and Schaub 1980: 45). A thick layer of burnt debris was found in almost every area excavated (Rast 1981b: 41; 1987b: 47). Michael Coogan, one of the excavators of Numeira, described what the archaeologists encountered:

Under the topsoil (desert pavement) and a naturally deposited windblown sandy soil, the entire area was covered by the ashy debris of the final destruction of the town, up to 0.40 m in depth. This ash contained fragments of wooden beams that had supported the roofs of the dwellings and lay immediately over the latest occupational layer within each room, sealing the material beneath it. Not infrequently there was mudbrick detritus over the ash, which had resulted from the collapse of the mudbrick superstructures after the final conflagration (1984: 76).

On the inner side of the tower more startling evidence was found for the tragedy which overcame Numeira.

Over the final layer was a thick (0.50–0.10 m) layer of ashy debris, in which were found the skeletons of two mature males who perished in the final destruction of the town; over this was mudbrick detritus and rockfall (Coogan 1984:80).

In Room 4 just inside the southern wall were fragments of human bones above and on the final surface (Rast and Schaub 1980: 44). Numeira met a tragic end and was never again occupied.

It is possible to estimate the time span between the earlier destruction and the final destruction at Numeira. The area adjacent to the inner (west) face of the tower was used as an outdoor activity area. More than 20 alternating layers of chaff and carbonized material were found between the earlier domestic phase and the final destruction layer. The nature of the layers suggests seasonal activity (Coogan 1984:80). Thus, we can estimate the time span between the two destructions as being a little more than 20 years, which agrees with the Biblical time frame (14 to 24 years) between the events of Genesis 14 and 19 (Shea 1988: 18–19). ")

1.6 Modern Cultural and Literary Influence
The story of Sodom and Gomorrah has had a significant cultural and literary impact throughout history. It has been referenced and interpreted in various works of literature, art, and religious discourse. The concept of "sodomy" has its origins in the story and has been used to refer to sexual acts considered sinful or unnatural. The story's themes of divine judgment, righteousness, and the consequences of wickedness continue to resonate in contemporary religious and moral discussions.

In summary, Chapter 1 provides a historical context for the story of Sodom and Gomorrah. It explores the biblical account of their destruction, references to the cities in ancient Near Eastern texts, biblical

Chapter 2: Archaeological Discoveries
- Excavations in the region of the Dead Sea
- Evidence of ancient settlements and cities
- Identification of potential sites for Sodom and Gomorrah

Chapter 2: Archaeological Discoveries2.1 Excavations in the region of the Dead Sea
Archaeologists have conducted numerous excavations in the region surrounding the Dead Sea, where Sodom and Gomorrah were believed to have been located. These excavations have revealed a wealth of information about the ancient settlements in the area.

2.1.1 Tall el-Hammam
One potential site for Sodom is Tall el-Hammam, located in modern-day Jordan. Excavations at this site, led by archaeologist Dr. Steven Collins, have uncovered a large Bronze Age city with evidence of destruction by fire. The city was surrounded by a massive defensive wall and featured a well-planned layout, indicative of a thriving urban center. The destruction layer found at Tall el-Hammam aligns with the timeline of the biblical account of Sodom's destruction.

Sodom and Gomorrah? Evidence That a Cosmic Impact Destroyed a Biblical City in the Jordan Valley by UNIVERSITY OF CALIFORNIA - SANTA BARBARA SEPTEMBER 20, 2021

(" Scientists have found evidence of a cosmic airburst event around 1650 BCE that devastated the ancient city of Tall el-Hammam in the southern Jordan Valley, causing extreme temperatures and depositing high concentrations of salt. This event, potentially inspiring the biblical tales of Sodom and Jericho's destruction, might have also led to a mass abandonment of cities in the region during the "Late Bronze Age Gap." In the Middle Bronze Age (about 3,600 years ago or roughly 1650 BCE), the city of Tall el-Hammam was ascendant. Located on high ground in the southern Jordan Valley, northeast of the Dead Sea, the settlement in its time had become the largest continuously occupied Bronze Age city in the southern Levant, having hosted early civilization for a few thousand years. At that time, it was 10 times larger than Jerusalem and 5 times larger than Jericho.

"It's an incredibly culturally important area," said James Kennett, emeritus professor of earth science at the University of California, Santa Barbara. "Much of where the early cultural complexity of humans developed is in this general area." A favorite site for archaeologists and biblical scholars, the mound hosts evidence of culture all the way from the Chalcolithic, or Copper Age, all compacted into layers as the highly strategic settlement was built, destroyed, and rebuilt over millennia.

But there is a 1.5-meter interval in the Middle Bronze Age II stratum that caught the interest of some researchers for its "highly unusual" materials. In addition to the debris one would expect from destruction via warfare and earthquakes, they found pottery shards with outer surfaces melted into glass, "bubbled" mudbrick and partially melted building material, all indications of an anomalously high-temperature event, much hotter than anything the technology of the time could produce.

"We saw evidence for temperatures greater than 2,000 degrees Celsius," said Kennett, whose research group at the time happened to have been building the case for an older cosmic airburst about 12,800 years ago that triggered major widespread burning, climatic changes and animal extinctions. The charred and melted materials at Tall el-Hammam looked familiar, and a group of researchers including impact scientist Allen West and Kennett joined Trinity Southwest University biblical scholar Philip J. Silvia's research effort to determine what happened at this city 3,650 years ago.

Their results are published in the journal Nature Scientific Reports.

Salt and Bone
"There's evidence of a large cosmic airburst, close to this city called Tall el-Hammam," Kennett said of an explosion similar to the Tunguska Event, a roughly 12-megaton airburst that occurred in 1908, when a 56-60-meter meteor pierced the Earth's atmosphere over the Eastern Siberian Taiga.
The shock of the explosion over Tall el-Hammam was enough to level the city, flattening the palace and surrounding walls and mudbrick structures, according to the paper. The distribution of bones indicated "extreme disarticulation and skeletal fragmentation in nearby humans."

For Kennett, further proof of the airburst was found by conducting many different kinds of analyses on soil and sediments from the critical layer. Tiny iron-and silica-rich spherules turned up in their analysis, as did melted metals.

"I think one of the main discoveries is shocked quartz. These are sand grains containing cracks that form only under very high pressure," Kennett said of one of many lines of evidence that point to a large airburst near Tall el-Hammam. "We have shocked quartz from this layer, and that means there were incredible pressures involved to shock the quartz crystals — quartz is one of the hardest minerals; it's very hard to shock."

The airburst, according to the paper, may also explain the "anomalously high concentrations of salt" found in the destruction layer — an average of 4% in the sediment and as high as 25% in some samples.")

2.1.2 Bab edh-Dhra and Numeira
Bab edh-Dhra and Numeira, located near the southeastern edge of the Dead Sea, have also been suggested as possible sites for Sodom and Gomorrah. Excavations at these sites have revealed evidence of large Bronze Age settlements that were abruptly

abandoned, with signs of destruction by fire. The pottery and artifacts found at these sites date to a period consistent with the biblical account of Sodom and Gomorrah.

2.2 Evidence of ancient settlements and cities
In addition to specific excavation sites, the broader region surrounding the Dead Sea has yielded evidence of ancient settlements and cities that existed during the time period associated with Sodom and Gomorrah.

2.2.1 Cities of the Plain
The Bible describes Sodom and Gomorrah as being part of a group of cities known as the "Cities of the Plain."

Genesis 19:25
So He overthrew those cities, all the plain, all the inhabitants of the cities, and what grew on the ground.

Archaeological surveys have identified several ancient sites in the Dead Sea region that could potentially be part of this group, including Admah, Zeboiim, and Zoar. These sites show signs of occupation during the Bronze Age and evidence of destruction, further supporting the existence of a civilization in the area during the biblical timeframe.

2.2.2 Trade and cultural connections
Archaeological findings in the region have also revealed evidence of trade and cultural connections that existed during the time of Sodom and Gomorrah. The discovery of imported pottery, such as Mycenaean and Cypriot wares, suggests that the inhabitants of these cities had contact with other civilizations and participated in long-distance trade networks.

2.3 Identification of potential sites for Sodom and Gomorrah
While the exact location of Sodom and Gomorrah remains a subject of debate, the archaeological discoveries in the region have provided valuable insight into potential sites.

2.3.1 Geographic and topographic considerations
Scholars have analyzed geographical and topographic features described in the biblical account to identify possible locations for Sodom and Gomorrah. The presence of fertile land, abundant water sources, and proximity to the Jordan River have been taken into account when assessing potential sites.

2.3.2 Salt formations and sulfur balls
The biblical narrative describes the area around Sodom and Gomorrah as being rich in "bitumen and salt."

Genesis 14:10
Now the Valley of Siddim was full of asphalt pits; and the kings of Sodom and Gomorrah fled; some fell there, and the remainder fled to the mountains.

Genesis 14:3
All these joined together in the Valley of Siddim (that is, the Salt Sea).

Geological surveys have revealed the presence of large salt formations, as well as sulfur balls, in the vicinity of the Dead Sea. These findings align with the biblical description of the region and provide further evidence for the existence of Sodom and Gomorrah.

In conclusion, archaeological excavations in the region of the Dead Sea, including sites like Tall el-Hammam, Bab edh-Dhra, and Numeira, have unearthed evidence

Other Evidences

The Destruction Event
- Geological evidence of catastrophic events in the Dead Sea region
- Geological studies on the occurrence of seismic activity and volcanic eruptions
- Examination of ancient geological formations and layers of ash

Allen West and Jennifer Rice under CC BY-ND ("Air temperatures rapidly rose above 3,600 degrees Fahrenheit," writes study co-author Christopher Moore. "Clothing and wood immediately burst into flames. Swords, spears, mudbricks and pottery began to melt. Almost immediately, the entire city was on fire." ")

Scientific Analysis

- Analysis of pottery and artifacts found in the region

- Examination of the chemical composition of the Dead Sea salts
- Radiocarbon dating and other scientific dating methods

Biblical and ExtraBiblical References

- Comparative analysis of biblical accounts with other ancient Near Eastern texts
- Examination of linguistic and cultural similarities between ancient texts

- Interpretation of the biblical narrative in light of archaeological and scientific findings

Conclusion:
The evidence presented in this booklet offers a compelling case for the existence and destruction of Sodom and Gomorrah. Archaeological excavations, scientific analysis, and historical references converge to support the biblical narrative. While the exact location and nature of the destruction may still be debated, the cumulative evidence underscores the significance of these ancient cities and their catastrophic fate.

Josephus Book 1 Chapter 11 {"Now when the Sodomites saw the young men to be of beautiful countenances, and this to an extraordinary degree, and that they took up their lodgings with Lot, they resolved themselves to enjoy these beautiful boys by force and violence; and when Lot exhorted them to sobriety, and not to offer any thing immodest to the strangers, but to have regard to their lodging in his house; and promised that if their inclinations could not be governed, he would expose his daughters to their lust, instead of these strangers; neither thus were they made ashamed.

4. But God was much displeased at their impudent behavior, so that he both smote those men with blindness, and condemned the Sodomites to universal destruction. But Lot, upon God's informing him of the future destruction of the Sodomites, went away, taking with him his wife and daughters, who were two, and still virgins; for those that were betrothed to them were above the thoughts of going, and deemed that Lot's words were trifling. God then cast a thunderbolt upon the city, and set it on fire, with its inhabitants; and laid waste the country with the like burning, as I formerly said when I wrote the Jewish War. But Lot's wife continually turning back to view the city as she went from it, and being too nicely inquisitive what would become of it, although God had forbidden her so to do, was changed into a pillar of salt; for I have seen it, and it remains at this day. Now he and his daughters fled to a certain small place, encompassed with the fire, and settled in it: it is to this day called *Zoar,* for that is the word which the Hebrews use for a small thing. There it was that he lived a miserable life, on account of his having no company, and his want of provisions.

5. But his daughters, thinking that all mankind were destroyed, approached to their father, though taking care not to be perceived. This they did, that human kind might not utterly fail: and they bare sons; the son of the elder was named Moab, Which denotes one derived from his father; the younger bare Ammon, which name denotes one derived from a kinsman. The former of whom was the father of the Moabites, which is even still a great nation; the latter was the father of the Ammonites; and both of them are inhabitants of Celesyria. And such was the departure of Lot from among the Sodomites."}

Chapter 20

Why did the Bible refer to Abraham as a prophet when he didn't really look or act like one?

For a number of reasons .

1. 1. God called him a prophet
2.

Gen 20:7 NKJV Now therefore, restore the man's wife; for he is a prophet, and he will pray for you and you shall live. But if you do not restore her, know that you shall surely die, you and all who are yours."

2. God spoke to him

Gen 12:1 NKJV Now the LORD had said to Abram: "Get out of your country, From your family And from your father's house, To a land that I will show you.

3. Jesus said Abraham seen his day or seen him

Joh 8:56-57 NKJV 56 Your father Abraham rejoiced to see My day, and he saw it and was glad.” 57 Then the Jews said to Him, “You are not yet fifty years old, and have You seen Abraham?”

Most likely in reference to Genesis 18 where all three members of the Godhead was revealed to him . Notice he calls all three of them Lord.

Gen 18:1-3 NKJV 1 Then the LORD appeared to him by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day. 2 So he lifted his eyes and looked, and behold, three men were standing by him; and when he saw them, he ran from the tent door to meet them, and bowed himself to the ground, 3 and said, “My Lord, if I have now found favor in Your sight, do not pass on by Your servant.

The Early Church Father Augustine in the Trinity Book 3 chapter 11 states (“ 25. Can there be any one who will say that the Lord appeared to Moses by an angel, but to Abraham by Himself? Let us not answer this question from Stephen, but from the book itself, whence Stephen took his narrative. For, pray, because it is written, “And the Lord God said unto Abraham;” and a little after, “And the Lord God appeared unto Abraham;” were these things, for this reason, not done by angels? Whereas it is said in like manner in another place, “And the Lord appeared to him in the plains of Mamre, as he sat in the tent door in the heat of the day;” and yet it is added immediately, “And he lift up his eyes and looked, and, lo, three men stood by him:” of whom we have already spoken. For how will these people, who either will not rise from the words to the meaning, or easily throw themselves down from the meaning to the words,—how, I say, will they be able to explain that God was seen in three men, except they confess that they were angels, as that which follows also shows? Because it is not said an angel spoke or appeared to him, will they therefore venture to say that the vision and voice granted to Moses was wrought by an angel because it is so written, but that God appeared and spake in His own substance to Abraham because there is no mention made of an angel? What of the fact, that even in respect to Abraham an angel is not left unmentioned? “)

Josephus Book 1 Chapter 12 {"1. ABRAHAM now removed to Gerar of Palestine, leading Sarah along with him, under the notion of his sister, using the like dissimulation that he had used before, and this out of fear: for he was afraid of Abimelech, the king of that country, who did also himself fall in love with Sarah, and was disposed to corrupt her; but he was restrained from satisfying his lust by a dangerous distemper which befell him from God. Now when his physicians despaired of curing him, he fell asleep, and saw a dream, warning him not to abuse the stranger’s wife; and when he recovered, he told his friends that God had inflicted that disease upon him, by way of punishment, for his injury to the stranger; and in order to preserve the chastity of his wife, for that she did not accompany him as his sister, but as his legitimate wife; and that God had promised to be gracious to him for the time to come, if this person be once secure of his wife’s chastity. When he had said this, by the advice of his friends, he sent for Abraham, and bid him not to be concerned about his wife, or fear the corruption of her chastity; for that God took care of him, and that it was by his providence that he received his wife again, without her suffering any abuse. And he appealed to God, and to his wife’s conscience; and said that he had not any inclination at first to enjoy her, if he had known she was his wife; but since, said he, thou leddest her about as thy sister, I was guilty of no offense. He also entreated him to be at peace with him, and to make God propitious to him; and that if he thought fit to continue with him, he should have what he wanted in abundance; but that if he designed to go away, he should be honorably conducted, and have whatsoever supply he wanted when he came thither. Upon his saying this, Abraham told him that his pretense of kindred to his wife was no lie, because she was his brother’s daughter; and that he did not think himself safe in his travels abroad, without this sort of dissimulation; and that he was not the cause of his distemper, but was only solicitous for his own safety: he said also, that he was ready to stay with him. Whereupon Abimelech assigned him land and money; and they coventanted to live together without guile, and took an oath at a certain well called Beersheba, which may be interpreted, *The Well of the Oath:* and so it is named by the people of the country unto this day."}

Chapter 21

A) And the LORD visited Sarah as He had said, and the LORD did for Sarah as He had spoken. For Sarah conceived and bore Abraham a son Issac in his old age, at the set time of which God had spoken to him in the year 1896, 1850, 1900 B.C

El Olam (אֵל עוֹלָם) - Everlasting God: This name is mentioned in Gen_21:33, where it refers to God as the Everlasting God. It signifies God's eternal nature and existence. Other verses that highlight God's everlasting nature include Psa_90:2, Isa_40:28, and Rev_1:8.

Abraham loved Ishmael but he received a command from God to send him away as his wife told him. His heart most likely was crushed this was his first born son he seen him grow to his teens, he also through time grew fond of his mother as we see in the verse below.

Genesis 21:11–12 **And the matter was very displeasing in Abraham's sight because of his son. But God said to Abraham, "Do not let it be displeasing in your sight because of the lad or because of your bondwoman**. Whatever Sarah has said to you, listen to her voice; for in Isaac your seed shall be called.

The Bible states that what Sarah and God demanded of him was despleasing to him. He didn't enjoy it. But he obeyed. The Word for displeasing in Hebrew is רעע Transliteration: râʿaʿ Phonetic: raw-ah' and it means

3. 1. displeasing
4. 2. to be sad
5. 3. Shattering
6. 4. To be broken to pieces
7. 5. To see as evil
8. 6. Or repulsive

For God to tell him don't feel this way means he was feeling in that matter about the situation. Which verse 11 tells us.

Before he had Issac we see him telling God let Ishmael live before you. But God is God and one can not change God's mind in what he determines to do. Or what he commands us to do.

Genesis 17:18 And Abraham said to God, "Oh, that Ishmael might live before You!"

God's word can at times be both sweet to the taste but bitter to the stomach. Sweet because God the creator of the universe is speaking to us but bitter in what he commands us to do and the suffering we will have to go through to get it done.

Revelation 10:10 Then I took the little book out of the angel's hand and ate it, and it was as sweet as honey in my mouth. But when I had eaten it, my stomach became bitter.

Josephus Book 1 Chapter 12 {"2. Now in a little time Abraham had a son by Sarah, as God had foretold to him, whom he named Isaac, which signifies *Laughter.* And indeed they so called him, because Sarah laughed when God said that she should bear a son, she not expecting such a thing, as being past the age of child-bearing, for she was ninety years old, and Abraham a hundred; so that this son was born to them both in the last year of each of those decimal numbers. And they circumcised him upon the eighth day and from that time the Jews continue the custom of circumcising their sons within that number of days. But as for the Arabians, they circumcise after the thirteenth year, because Ismael, the founder of their nation, who was born to Abraham of the concubine, was circumcised at that age; concerning whom I will presently give a particular account, with great exactness.

3. As for Sarah, she at first loved Ismael, who was born of her own handmaid Hagar, with an affection not inferior to that of her own son, for he was brought up in order to succeed in the government; but when she herself had borne Isaac, she was not willing that Ismael should be brought up with him, as being too old for him, and able to do him injuries when their father should be dead; she therefore persuaded Abraham to send him and his mother to some distant country. Now, at the first, he did not agree to what Sarah was so zealous for, and thought it an instance of the greatest barbarity, to send away a young child and a woman unprovided of necessaries; but at length he agreed to it, because God was pleased with what Sarah had determined: so he delivered Ismael to his mother, as not yet able to go by himself; and commanded her to take a bottle of water, and a loaf of bread, and so to depart, and to take Necessity for her guide. But as soon as her necessary provisions failed, she found herself in an evil case; and when the water was almost spent, she laid the young child, who was ready to expire, under a fig-tree, and went on further, that so he might die while she was absent. But a Divine Angel came to her, and told her of a fountain hard by, and bid her take care, and bring up the child, because she should be very happy by the preservation of Ismael. She then took courage, upon the prospect of what was promised her, and, meeting with some shepherds, by their care she got clear of the distresses she had been in.

4. When the lad was grown up, he married a wife, by birth an Egyptian, from whence the mother was herself derived originally. Of this wife were born to Ismael twelve sons; Nabaioth, Kedar, Abdeel, Mabsam, Idumas, Masmaos, Masaos, Chodad, Theman, Jetur, Naphesus, Cadmas. These inhabited all the country from Euphrates to the Red Sea, and called it Nabatene. They are an Arabian nation, and name their tribes from these, both because of their own virtue, and because of the dignity of Abraham their father."}

Chapter 22

(Genesis 22:5) And Abraham said unto his young men, Abide ye here with the ass**, and I and the lad will go yonder; and we will worship, and come again to you.** (ASV)

Abraham believed that God would raise him from the dead.

(Hebrews 11:17-19) By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, of whom it was said, "In Isaac your seed shall be called," concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense. (NKJV)

Issac is a type or for shallowof Christ Jesus. Issac wasn't a little boy like we see in movies or in cartoon but a grown man. According to Jewish tradition Issac was 30 years old when he was about to be sacrifice. And Josephus states 25 .

Antiquities.1.13.2 {"Now they had brought with them everything necessary for a sacrifice excepting the animal that was to be offered only. Now Isaac was twenty-five years old."}

What was Isaac's Abraham's son, personality and character like?

One of obedience to his father even to the point of death.

(Genesis 22:7-9) But Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." Then he said, "Look, the fire and the wood, but where is the lamb for a burnt offering?" And Abraham said, "My son, God will provide for Himself the lamb for a burnt offering." So the two of them went together. Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood. (NKJV)

In the Jewish tradition Issac was not a child but a young man most likely 25 or even in hisearly 30's. Josephusthe Jewish Historian has him as 25 yearsold. And willing to be sacrificed in obedience to his dad.

Josephus Antiques of the Jews Book 1 Chapter 13 states("Now Isaac was twenty-five years old. And as he was building the altar, he asked hisfather what he wasabout tooffer, since there was no animal there for an oblation :- to which it was answered, "That God would provide himself an oblation, he being able to make a plentiful provision for men out of what they have not, and to deprive others of what they already have, when they put too much trust there in; that therefore, if God pleased to be present and propitious at this sacrifice, he would provide himself an oblation."

As soon as the altar was prepared, and Abraham had laid on the wood, and all things were entirely ready, he said to his son, "O son, I poured out a vast number of prayers that I might have thee for my son; when thou wast come into the world, there was nothing that could contribute to thy support for which I was not greatly solicitous, nor any thing wherein I thought myself happier than to see thee grown up to man's estate, and that I might leave thee at my death the successor to my dominion; but since it was by God's will that I became thy father, and it is now his will that I relinquish thee, bear this consecration to God with a generous mind; for I resign thee up to God who has thought fit now to require this testimony of honor to himself, on account of the favors he hath conferred on me, in being to me a supporter and defender. Accordingly thou, my son, wilt now die, not in any common way of going out of the world, but sent to God, the Father of all men, beforehand, by thy own father, in the nature of a sacrifice. I suppose he thinks thee worthy to get clear of this world neither by disease, neither by war, nor by any other severe way, by which death usually comes upon men, but so that he will receive thy soul with prayers and holy offices of religion, and will place thee near to himself, and thou wilt there be to me a succorer and supporter in my old age; on which account I principally brought thee up, and thou wilt thereby procure me God for my Comforter instead of thyself." Now Isaac was of such a generous disposition as became the son of such a father, and was pleased with this discourse; and said, "That he was not worthy to be born at first, if he should reject the determination of God and of his father, and should not resign himself up readily to both their pleasures; since it would have been unjust if he had not obeyed, even if his father alone had so resolved." So he went immediately to the altar to be sacrificed. And the deed had been done if God had not opposed it; for he called loudly to Abraham by his name, and forbade him to slay his son; and said, "It was not out of a desire of human blood that he was commanded to slay his son, nor was he willing that he should be taken away from him whom he had made his father, but to try the temper of his mind, whether he would be obedient to such a command. Since therefore he now was satisfied as to that his alacrity, and the surprising readiness he showed in this his piety, he was delighted in having bestowed such blessings upon him; and that he would not be wanting in all sort of concern about him, and in bestowing other children upon him; and that his son should live to a very great age; that he should live a happy life, and bequeath a large principality to his children, who should be good and legitimate." He foretold also, that his family should increase into many nations and that those patriarchs should leave behind them an everlasting name; that they

should obtain the possession of the land of Canaan, and be envied by all men. When God had said this, he produced to them a ram, which did not appear before, for the sacrifice. So Abraham and Isaac receiving each other unexpectedly, and having obtained the promises of such great blessings, embraced one another; and when they had sacrificed, they returned to Sarah, and lived happily together, God affording them his assistance in all things they desired. "}

Rashi's Commentary on the TanakhTranslated by M. Rosenbaum and A.M. Silbermann states {" (“Others say that it means“after the words of Ishmael” who boasted to Isaac that he had been circumcised when he was thirteen years old without resisting. Isaac replied to him, “You think to intimidate me by mentioning the loss of one part of the
body! If the Holy One, blessed be He, were to tell me, “Sacrifice yourself to Me”I would not refuse”(Sanhedrin 89b).”)"}

In Christianity Issac prefigures Jesus who was obedient to his father to the point of death and became the atonement for the sinner who places his faith in him. And even the resurrection of Jesus is prefigure in Abraham's faith.

(John 3:16) "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. (NKJV)

(Hebrews 11:17-19) By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, of whom it was said, "In Isaac your seed shall be called," concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense. (NKJV)

(Genesis 22:5) And Abraham said to his young men, "Stay here with the donkey; the lad and I will go yonder and worship, and we will come back to you." (NKJV)

Rashi comment on thisand states (“הבושנו AND WE WILL COME BACK—He prophesied that they would both return (Midrash Tanchuma, Vayera 22).”)

What is the difference between Abraham decision to sacrifice his son, God decision to sacrifice his son, Aztecs sacrifices of hearts to God, and human sacrifices in the sacrifices? Are they ritual, spiritual or barbaric acts?

They both believed that if they would sacrifice their son Resurrection was to come about from it. Abraham believed that if he would sacrifice Issac God would raise him from the dead .

(Genesis 22:5) And Abraham said to his young men, "Stay here with the donkey; the lad and I will go yonder and worship, and we will come back to you." (NKJV)

(Hebrews 11:17-19) By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, of whom it was said, "In Isaac your seed shall be called," concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense. (NKJV)

But the difference was this, Abraham was going to sacrifice his son as a sign of obedience to God's command not as a means of redeeming anyone from their sins. While God did it for the purpose to bring redemption of sin for the one who places their faith on his Son.

(Isaiah 53:4-12) Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all. He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth. He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken. And they made His grave with the wicked-But with the rich at His death, Because He had done no violence, Nor was any deceit in His mouth. Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the LORD shall prosper in His hand. He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities. Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors. (NKJV)

Now in Aztecs sacrifices of hearts to God, and human sacrifices in the sacrifices shows that there is in man no matter

in what location a desire to be right with God by means of a sacrifice.

(Hebrews 9:22) And according to the law almost all things are purified with blood, and without shedding of blood there is no remission. (NKJV)

There are people in other lands in the land of the Canaanites who did this very same thing as a means of pleasing their gods.

(Leviticus 18:21) 'And you shall not let any of your descendants pass through the fire to Molech, nor shall you profane the name of your God: I am the LORD. (NKJV)

While I don't approve of the Aztecs and even see it as barbaric , but there is a spiritaul sense to it if one can put ourselves in their shoes before becoming a Christian, what means did we use to try to make ourselves righteous before God . Not knowing that God already had provided a Atonement through his Son for our sins. In man there is a desire to be right with God all through the world one can see that through their sacrifices but God would only accept what he placed on the altar and that was his son Jesus Christ. In a Prophecy about Jesus which one can hear Jesus speaking to the Father states:

(Psalms 40:6-8) Sacrifice and offering You did not desire; My ears You have opened. Burnt offering and sin offering You did not require. Then I said, "Behold, I come; In the scroll of the book it is written of me. I delight to do Your will, O my God, And Your law is within my heart." (NKJV)

Jehovah Jireh (יְהוָה יִרְאֶה) - The LORD Will Provide - Gen_22:14

Chapter 23

Josephus Antiques of the Jews Book 1 Chapter 14 {"NOW Sarah died a little while after, having lived one hundred and twenty-seven years. They buried her in Hebron; the Canaanites publicly allowing them a burying-place; which piece of ground Abraham bought for four hundred shekels, of Ephron, an inhabitant of Hebron. And both Abraham and his descendants built themselves sepulchers in that place."}

Chapter 24

Verse 2

(Genesis 24:2) So Abraham said to the oldest servant of his house, who ruled over all that he had, "Please, put your hand under my thigh, (NKJV)

Rashi states {" the elder of his house: Since [the word זְקַן] is in the construct state, it is vowelized זְקַן.under my thigh: (Shev. 38) Since one who swears must take with his hand an article related to a mitzvah such as a Torah scroll or Tefillin, and circumcision was his first mitzvah, and he had fulfilled it with pain, it was dear to him; so he took it."}

This whole chapter can be seen as a typology of Christ and his bride. God the Father who sents the Holy Spirit to find Christ Jesus a bride which is the Church.

Abraham as a type of God the Father
Issac as a type of God the Son
The Servant as a type of the Holy Spirit
Rebbeca as a type of the church

Josephus Antiques of the Jews Book 1 Chapter 16 {"1. NOW when Abraham, the father of Isaac, had resolved to take Rebeka, who was grand-daughter to his brother Nahor, for a wife to his son Isaac, who was then about forty years old, he sent the ancientest of his servants to betroth her, after he had obliged him to give him the strongest assurances of his fidelity; which assurances were given after the manner following : - They put each other's hands under each other's thighs; then they called upon God as the witness of what was to be done. He also sent such presents to those that were there as were in esteem, on account that that they either rarely or never were seen in that country, The servant got thither not under a considerable time; for it requires much time to pass through Meopotamia, in which it is tedious traveling, both in the winter for the depth of the clay, and in summer for want of water; and, besides this, for the robberies there committed, which are not to be avoided by travelers but by caution beforehand. However, the servant came to Haran; and when he was in the suburbs, he met a considerable number of maidens going to the water; he therefore prayed to God that Rebeka might be found among them, or her whom Abraham sent him as his servant to espouse to his son, in case his will were that this marriage should be consummated, and that she might be made known to him by the sign, That while others denied him water to drink, she might give it him.

2. With this intention he went to the well, and desired the maidens to give him some water to drink: but while the others refused, on pretense that they wanted it all at home, and could spare none for him, one only of the company rebuked them for their peevish behavior towards the stranger; and said, What is there that you will ever communicate to anybody, who have not so much as given the man some water? She then offered him water in an obliging manner. And now he began to hope that his grand affair would succeed; but desiring still to know the truth, he commended her for her generosity and good nature, that she did not scruple to afford a sufficiency of water to those that wanted it, though it cost her some pains to draw it; and asked who were her parents, and wished them joy of such a daughter. "And mayst thou be espoused," said he, "to their satisfaction, into the family of an agreeable husband, and bring him legitimate children." Nor did she disdain to satisfy his inquiries, but told him her family. "They," says she, "call me Rebeka; my father was Bethuel, but he is dead; and Laban is my brother; and, together with my mother, takes care of all our family affairs, and is the guardian of my virginity." When the servant heard this, he was very glad at what had happened, and at what was told him, as perceiving that God had thus plainly directed his journey; and producing his bracelets, and some other ornaments which it was esteemed decent for virgins to wear, he gave them to the damsel, by way of acknowledgment, and as a reward for her kindness in giving him water to drink; saying, it was but just that she should have them, because she was so much more obliging than any of the rest. She desired also that he would come and lodge with them, since the approach of the night gave him not time to proceed farther. And producing his precious ornaments for women, he said he desired to trust them to none more safely than to such as she had shown herself to be; and that he believed he might guess at the humanity of her mother and brother, that they would not be displeased, from the virtue he found in her; for he would not be burdensome, but would pay the hire for his entertainment, and spend his own money. To which she replied, that he guessed right as to the humanity of her parents; but complained that he should think them so parsimonious as to take money, for that he should have all on free cost. But she said she would first inform her brother Laban, and, if he gave her leave, she would conduct him in.

3. As soon then as this was over, she introduced the stranger; and for the camels, the servants of Laban brought them in, and took care of them; and he was himself brought in to supper by Laban. And, after supper, he says to him, and to the mother of the damsel, addressing himself to her, "Abraham is the son of Terah, and a kinsman of yours; for Nahor, the grandfather of these children, was the brother of Abraham, by both father and mother; upon which account he hath sent me to you, being desirous to take this damsel for his son to wife. He is his legitimate son, and is brought up as his only heir. He could indeed have had the most happy of all the women in that country for him, but he would not have his son marry any of them; but, out of regard to his own relations, he desired him to match here, whose affection and inclination I would not have you despise; for it was by the good pleasure of God that other accidents fell out in my journey, and that thereby I lighted upon your daughter and your house; for when I was near to the city, I saw a great many maidens coming to a well, and I prayed that I might meet with this damsel, which has come to pass accordingly. Do you therefore confirm that marriage, whose espousals have been already made by a Divine appearance; and show the respect you have for Abraham, who hath sent me with so much solicitude, in giving your consent to the marriage of this damsel." Upon this they understood it to be the will of God, and greatly approved of the offer, and sent their daughter, as was desired. Accordingly Isaac married her, the inheritance being now come to him; for the children by Keturah were gone to their own remote habitations."}

Chapter 25

A) This is the sum of the years of Abraham's life which he lived: 175 years , there are differant dates for Abrahams death 1991 ,1843 B.C or 1820 B.C

B) So when her days were fulfilled for her to give birth, indeed there were twins in her womb. And the first came out red. He was like a hairy garment all over; so they called his name Esau. Afterward his brother came out, and his hand took

hold of Esau's heel; so his name was called Jacob. Isaac was 60 years old when she bore them in the year 1791 , 1836 B.C

Verse 1

(Genesis 25:1) Abraham again took a wife, and her name was Keturah. (NKJV)

Rashi states {" Keturah: (Gen. Rabbah 61:4) This is Hagar. She was called Keturah because her deeds were as beautiful as incense (קְטֹרֶת), and because she tied (קְטָרָה, the Aramaic for"tied") her opening, for she was not intimate with any man from the day she separated from Abraham. "}

This Phrase is only used in the first five books of Moses {"gathered to his people."} It is only refer to the male but one can also think that female would be the same which describes the after life as a family reunion , a gathering with those from our pass.

Ge 25:8 Then Abraham breathed his last and died in a good old age, an old man and full of years, and was **gathered to his people.**

Ge 25:17 These were the years of the life of Ishmael: one hundred and thirty-seven years; and he breathed his last and died, and **was gathered to his people**.

Ge 35:29 So Isaac breathed his last and died, and was **gathered to his people**, being old and full of days. And his sons Esau and Jacob buried him.

Ge 49:29 Then he charged them and said to them: "I am to be **gathered to my people**; bury me with my fathers in the cave that is in the field of Ephron the Hittite,

Ge 49:33 And when Jacob had finished commanding his sons, he drew his feet up into the bed and breathed his last, and was **gathered to his people**.

Nu 20:24 "**Aaron shall be gathered to his people,** for he shall not enter the land which I have given to the children of Israel, because you rebelled against My word at the water of Meribah.

Nu 20:26 "and strip Aaron of his garments and put them on Eleazar his son; for Aaron shall be **gathered to his people** and die there."

Nu 31:2 "Take vengeance on the Midianites for the children of Israel. Afterward you shall be **gathered to your people**."

De 32:50 "and die on the mountain which you ascend, and be **gathered to your people**, just as Aaron your brother died on Mount Hor and was **gathered to his people**;

Did Ishmael (the son of the Patriarch Abraham repent at the end of his life according to Jewish traditions ?

According to the Bible Ishmael and Issac relationship got better for we see them both burying Abraham.

Genesis 25:9
And Isaac and Ishmael his sons buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre. (ASV)

And Abraham grandson Esau took a wife from among the daughters of Ishmael

Genesis 28:9
And Esau went unto Ishmael, and took, besides the wives that he had, Mahalath the daughter of Ishmael Abraham's son, the sister of Nebaioth, to be his wife. (ASV)

Josephus Antiques of the Jews Book 1 Chapter 15 {"ABRAHAM after this married Keturah, by whom six sons were born to

him, men of courage, and of sagacious minds: Zambran, and Jazar, and Madan, and Madian, and Josabak, and Sous. Now the sons of Sous were Sabathan and Dadan. The sons of Dadan were Latusim, and Assur, and Luom. The sons of Madiau were Ephas, and Ophren, and Anoch, and Ebidas, and Eldas. Now, for all these sons and grandsons, Abraham contrived to settle them in colonies; and they took possession of Troglodytis, and the country of Arabia the Happy, as far as it reaches to the Red Sea. It is related of this Ophren, that he made war against Libya, and took it, and that his grandchildren, when they inhabited it, called it (from his name) Africa. And indeed Alexander Polyhistor gives his attestation to what I here say; who speaks thus: "Cleodemus the prophet, who was also called Malchus, who wrote a History of the Jews, in agreement with the History of Moses, their legislator, relates, that there were many sons born to Abraham by Keturah: nay, he names three of them, Apher, and Surim, and Japhran. That from Surim was the land of Assyria denominated; and that from the other two (Apher and Japbran) the country of Africa took its name, because these men were auxiliaries to Hercules, when he fought against Libya and Antaeus; and that Hercules married Aphra's daughter, and of her he begat a son, Diodorus; and that Sophon was his son, from whom that barbarous people called Sophacians were denominated.""}

Josephus Antiques of the Jews Book 1 Chapter 17{"A LITTLE while after this Abraham died. He was a man of incomparable virtue, and honored by God in a manner agreeable to his piety towards him. The whole time of his life was one hundred seventy and five years, and he was buried in Hebron, with his wife Sarah, by their sons Isaac and Ismael."}

Chapter 26

The God of Your Father Abraham (Gen_26:24)

Josephus Antiques of the Jews Book 1 Chapter 18{"1. NOW Isaac's wife proved with child, after the death of Abraham; and when her belly was greatly burdened, Isaac was very anxious, and inquired of God; who answered, that Rebeka should bear twins; and that two nations should take the names of those sons; and that he who appeared the second should excel the elder. Accordingly she, in a little time, as God had foretold, bare twins; the elder of whom, from his head to his feet, was very rough and hairy; but the younger took hold of his heel as they were in the birth. Now the father loved the elder, who was called Esau, a name agreeable to his roughness, for the Hebrews call such a hairy roughness [Esau, or] Seir; but Jacob the younger was best beloved by his mother.

2. When there was a famine in the land, Isaac resolved to go into Egypt, the land there being good; but he went to Gerar, as God commanded him. Here Abimelech the king received him, because Abraham had formerly lived with him, and had been his friend. And as in the beginning he treated him exceeding kindly, so he was hindered from continuing in the same disposition to the end, by his envy at him; for when he saw that God was with Isaac, and took such great care of him, he drove him away from him. But Isaac, when he saw how envy had changed the temper of Abimelech retired to a place called the Valley, not far from Gerar: and as he was digging a well, the shepherds fell upon him, and began to fight, in order to hinder the work; and because he did not desire to contend, the shepherds seemed to get the him, so he still retired, and dug another and when certain other shepherds of Abimelech began to offer him violence, he left that also, still retired, thus purchasing security to himself a rational and prudent conduct. At length the gave him leave to dig a well without disturbance. He named this well Rehoboth, which denotes *a large space;* but of the former wells, one was called Escon, which denotes *strife,* the other Sitenna, name signifies *enmity.*

3. It was now that Isaac's affairs increased, and in a flourishing condition; and this his great riches. But Abimelech, thinking in opposition to him, while their living made them suspicious of each other, and retiring showing a secret enmity also, he

afraid that his former friendship with Isaac would not secure him, if Isaac should endeavor the injuries he had formerly offered him; he therefore renewed his friendship with him, Philoc, one of his generals. And when he had obtained every thing he desired, by reason of Isaac's good nature, who preferred the earlier friendship Abimelech had shown to himself and his father to his later wrath against him, he returned home.

4. Now when Esau, one of the sons of Isaac, whom the father principally loved, was now come to the age of forty years, he married Adah, the daughter of Helon, and Aholibamah, the daughter of Esebeon; which Helon and Esebeon were great lords among the Canaanites: thereby taking upon himself the authority, and pretending to have dominion over his own marriages, without so much as asking the advice of his father; for had Isaac been the arbitrator, he had not given him leave to marry thus, for he was not pleased with contracting any alliance with the people of that country; but not caring to be uneasy to his son by

commanding him to put away these wives, he resolved to be silent."}

Chapter 27

Clement 30-100 AD **First Epistle of Clement to the Corinthians** {"

Chap. IV. — Many Evils Have Already Flowed from This Source in Ancient Times. For thus it is written: “And it came to pass after certain days, that Cain brought of the fruits of the earth a sacrifice unto God; and Abel also brought of the firstlings of his sheep, and of the fat thereof. And God had respect to Abel and to his offerings, but Cain and his sacrifices He did not regard. And Cain was deeply grieved, and his countenance fell. And God said to Cain, Why art thou grieved, and why is try countenance fallen? If thou offerest rightly, but dost not divide rightly, hast thou not sinned? Be at peace: thine offering returns to thyself, and thou shalt again possess it. And Cain said to Abel his brother, Let us go into the field. And it came to pass, while they were in the field, that Cain rose up against Abel his brother, and slew him.” Ye see, brethren, how envy and jealousy led to the murder of a brother. Through envy, also, our father Jacob fled from the face of Esau his brother. (Gen_27:41, etc.) Envy made Joseph be persecuted unto death, and to come into bondage. (Gen_37:1-36) Envy compelled Moses to flee from the face of Pharaoh king of Egypt, when he heard these words from his fellow-countryman, “Who made thee a judge or a ruler over us? wilt thou kill me, as thou didst kill the Egyptian yesterday?” (Exo_2:14) On account of envy, Aaron and Miriam had to make their abode without the camp. Envy brought down Dathan and Abiram alive to Hades, through the sedition which they excited against God’s servant Moses. (Num_16:33) Through envy, David underwent the hatred not only of foreigners, but was also persecuted by Saul king of Israel. (1 Sam_18:8, etc.)"}

Josephus Antiques of the Jews Book 1 Chapter 18 {"5. But when he was old, and could not see at all, he called Esau to him, and told him, that besides his blindness, and the disorder of his eyes, his very old age hindered him from his worship of God [by sacrifice]; he bid him therefore to go out a hunting, and when he had caught as much venison as he could, to prepare him a supper that after this he might make supplication to God, to be to him a supporter and an assister during the whole time of his life; saying, that it was uncertain when he should die, and that he was desirous, by prayers for him, to procure, beforehand, God to be merciful to him.

6. Accordingly, Esau went out a hunting. But Rebeka thinking it proper to have the supplication made for obtaining the favor of God to Jacob, and that without the consent of Isaac, bid him kill kids of the goats, and prepare a supper. So Jacob obeyed his mother, according to all her instructions. Now when the supper was got ready, he took a goat’s skin, and put it about his arm, that by reason of its hairy roughness, he might by his father be believed to be Esau; for they being twins, and in all things else alike, differed only in this thing. This was done out of his fear, that before his father had made his supplications, he should be caught in his evil practice, and lest he should, on the contrary, provoke his father to curse him. So he brought in the supper to his father. Isaac perceivest to be Esau." So suspecting no deceit, he ate the supper, and betook himself to his prayers and intercessions with God; and said, "O Lord of all ages, and Creator of all substance; for it was thou that didst propose to my father great plenty of good things, and hast vouchsafed to bestow on me what I have; and hast promised to my posterity to be their kind supporter, and to bestow on them still greater blessings; do thou therefore confirm these thy promises, and do not overlook me, because of my present weak condition, on account of which I most earnestly pray to thee. Be gracious to this my son; and preserve him and keep him from every thing that is evil. Give him a happy life, and the possession of as many good things as thy power is able to bestow. Make him terrible to his enemies, and honorable and beloved among his friends."

7. Thus did Isaac pray to God, thinking his prayers had been made for Esau. He had but just finished them, when Esau came in from hunting. And when Isaac perceived his mistake, he was silent: but Esau required that he might be made partaker of the like blessing from his father that his brother had partook of; but his father refused it, because all his prayers had been spent upon Jacob: so Esau lamented the mistake. However, his father being grieved at his weeping, said, that "he should excel in hunting and strength of body, in arms, and all such sorts of work; and should obtain glory for ever on those accounts, he and his posterity after him; but still should serve his brother. 8. Now the mother delivered Jacob, when she was afraid that his brother would inflict some punishment upon him because of the mistake about the prayers of Isaac; for she persuaded her husband to take a wife for Jacob out of Mesopotamia, of her own kindred, ""}

Chapter 28

The God of Isaac (Gen_28:13)

El HaMakom = God of the Place

- Genesis 28:16
- Exodus 3:5
- Joshua 5:15
- Psalm 139:7-12
- Jeremiah 23:23-24

Is Jacob's Ladder a real thing or is it a metaphor for Jesus because the only way to heaven is through Jesus?

It is a metaphor , symbol , shallow of Jesus from a dream which Jacob had

Genesis 28:12 And he dreamed. And behold, a ladder set up on the earth, and the top of it reached to heaven. And behold, the angels of God ascending and descending on it. (ASV)

John 1:51 And he (Jesus) saith unto him (Nathaniel), Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man. (ASV)

Other might say but Jacob gave tithings aswell?

Jacob promise to give it , and there is no doubt that he did. But it was a voluntery tithe and only once to keep a promise he made not because it was commanded of him. He said if God was to protect him , feed , clothed him and bring him back with no harm that he was to do it .

(Genesis 28:20-22) Then Jacob made a vow, saying, "If God will be with me, and keep me in this way that I am going, and give me bread to eat and clothing to put on, "so that I come back to my father's house in peace, then the LORD shall be my God. "And this stone which I have set as a pillar shall be God's house, and of all that You give me I will surely give a tenth to You." (NKJV)

Josephus Antiques of the Jews Book 1 Chapter 18 {"8. Now the mother delivered Jacob, when she was afraid that his brother would inflict some punishment upon him because of the mistake about the prayers of Isaac; for she persuaded her husband to take a wife for Jacob out of Mesopotamia, of her own kindred, Esau having married already Basemmath, the daughter of Ismael, without his father’s consent; for Isaac did not like the Canaanites, so that he disapproved of Esau’s former marriages, which made him take Basemmath to wife, in order to please him; and indeed he had a great affection for her."}

Josephus Antiques of the Jews Book 1 Chapter 19 {"1. Now Jacob was sent by his mother to Mesopotamia, in order to marry Laban her brother’s daughter (which marriage was permitted by Isaac, on account of his obsequiousness to the desires of his wife); and he accordingly journeyed through the land of Canaan; and because he hated the people of that country, he would not lodge with any of them, but took up his lodging in the open air, and laid his head on a heap of stones that he had gathered together. At which time he saw in his sleep such a vision standing by him: - he seemed to see a ladder that reached from the earth unto heaven, and persons descending upon the ladder that seemed more excellent than human; and at last God himself stood above it, and was plainly visible to him, who, calling him by his name, spake to him in these words: -

2. "O Jacob, it is not fit for thee, who art the son of a good father, and grandson of one who had obtained a great reputation for his eminent virtue, to be dejected at thy present circumstances, but to hope for better times, for thou shalt have great abundance of all good things, by my assistance: for I brought Abraham hither, out of Mesopotamia, when he was driven away by his kinsmen, and I made thy father a happy man, nor will I bestow a lesser degree of happiness on thyself: be of good courage, therefore, and under my conduct proceed on this thy journey, for the marriage thou goest so zealously about shall be consummated. And thou shalt have children of good characters, but their multitude shall be innumerable; and they shall leave what they have to a still more numerous posterity, to whom, and to whose posterity, I give the dominion of all the land, and their posterity shall fill the entire earth and sea, so far as the sun beholds them: but do not thou fear any danger, nor be afraid of the many labors thou must undergo, for by my providence I will direct thee what thou art to do in the time present, and still much more in the time to come."

3. Such were the predictions which God made to Jacob; whereupon he became very joyful at what he had seen and heard; and he

poured oil on the stones, because on them the prediction of such great benefits was made. He also vowed a vow, that he would offer sacrifices upon them, if he lived and returned safe; and if he came again in such a condition, he would give the tithe of what he had gotten to God. He also judged the place to be honorable and gave it the name of Bethel, which, in the Greek, is interpreted, *The House of God.*"}

Chapter 29

Verses 9

(Genesis 29:9) Now while he was still speaking with them, Rachel came with her father's sheep, for she was a shepherdess. (NKJV)

Only one woman is mention being a shepherdess. And that was Rachel. And she was a shepherdess of sheep and not men.

Verses 31

(Genesis 29:31) When the LORD saw that Leah was unloved, He opened her womb; but Rachel was barren. (NKJV)

What some translations states as unloved is in the Hebrew שְׂנוּאָה sane', saw-nay' which means to hate (personally):--enemy, foe, (be) hateful, odious. And because of that God choose to bless her.

How many wives did Jacob have in the Bible?

4 wives which where Leah , Rachel, Bilhah, and Zilpah

Genesis 29:23,28 [23]Now it came to pass in the evening, that he took Leah his daughter and brought her to Jacob; and he went in to her.[28]Then Jacob did so and fulfilled her week. So he gave him his daughter Rachel as wife also.

Genesis 30:4 Then she (Rachel) gave him Bilhah her maid as wife, and Jacob went in to her.

Genesis 30:9 When Leah saw that she had stopped bearing, she took Zilpah her maid and gave her to Jacob as wife.

But he only acknowledge one before his death and that was Leah

Genesis 49:29-31 [29]Then he charged them and said to them: "I am to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite,[30]in the cave that is in the field of Machpelah, which is before Mamre in the land of Canaan, which Abraham bought with the field of Ephron the Hittite as a possession for a burial place.[31]There they buried Abraham and Sarah his wife, there they buried Isaac and Rebekah his wife, and there I buried Leah.

What some translations states as unloved is in the Hebrew שְׂנוּאָה sane', saw-nay' which means to hate (personally):--enemy, foe, (be) hateful, odious. And because of that God choose to bless her.

Josephus Antiques of the Jews Book 1 Chapter 19{"4. So he proceeded on his journey to Mesopotamia, and at length came to Haran; and meeting with shepherds in the suburbs, with boys grown up, and maidens sitting about a certain well, he staid with them, as wanting water to drink; and beginning to discourse with them, he asked them whether they knew such a one as Laban, and whether he was still alive. Now they all said they knew him, for he was not so inconsiderable a person as to be unknown to any of them; and that his daughter fed her father's flock together with them; and that indeed they wondered that she was not yet come, for by her means thou mightest learn more exactly whatever thou desirest to know about that family. While they were saying this the damsel came, and the other shepherds that came down along with her. Then they showed her Jacob, and told her

that he was a stranger, who came to inquire about her father's affairs. But she, as pleased, after the custom of children, with Jacob's coming, asked him who he was, and whence he came to them, and what it was he lacked that he came thither. She also wished it might he in their power to supply the wants he came about.

5. But Jacob was quite overcome, not so much by their kindred, nor by that affection which might arise thence, as by his love to the damsel, and his surprise at her beauty, which was so flourishing, as few of the women of that age could vie with. He said then, "There is a relation between thee and me, elder than either thy or my birth, if thou be the daughter of Laban; for Abraham was the son of Terah, as well as Haran and Nahor. Of the last of whom (Nahor) Bethuel thy grandfather was the son. Isaac my father was the son of Abraham and of Sarah, who was the daughter of Haran. But there is a nearer and later cement of mutual kindred which we bear to one another, for my mother Rebeka was sister to Laban thy father, both by the same father and mother; I therefore and thou are cousin-germans. And I am now come to salute you, and to renew that affinity which is proper between us." Upon this the damsel, at the mention of Rebeka, as usually happens to young persons, wept, and that out of the kindness she had for her father, and embraced Jacob, she having learned an account of Rebeka from her father, and knew that her parents loved to hear her named; and when she had saluted him, she said that "he brought the most desirable and greatest pleasures to her father, with all their family, who was always mentioning his mother, and always thinking of her, and her alone; and that this will make thee equal in his eyes to any advantageous circumstances whatsoever." Then she bid him go to her father, and follow her while she conducted him to him; and not to deprive him of such a pleasure, by staying any longer away from him.

6. When she had said thus, she brought him to Laban; and being owned by his uncle, he was secure himself, as being among his friends; and he brought a great deal of pleasure to them by his unexpected coning. But a little while afterward, Laban told him that he could not express in words the joy he had at his coming; but still he inquired of him the occasion of his coming, and why he left his aged mother and father, when they wanted to be taken care of by him; and that he would afford him all the assistance he wanted. Then Jacob gave him an account of the whole occasion of his journey, and told him, "that Isaac had two sons that were twins, himself and Esau; who, because he failed of his father's prayers, which by his mother's wisdom were put up for him, sought to kill him, as deprived of the kingdom which was to be given him of God, and of the blessings for which their father prayed; and that this was the occasion of his coming hither, as his mother had commanded him to do: for we are all (says he) brethren one to another; but our mother esteems an alliance with your family more than she does one with the families of the country; so I look upon yourself and God to be the supporters of my travels, and think myself safe in my present circumstances."

7. Now Laban promised to treat him with great humanity, both on account of his ancestors, and particularly for the sake of his mother, towards whom, he said, he would show his kindness, even though she were absent, by taking care of him; for he assured him he would make him the head shepherd of his flock, and give him authority sufficient for that purpose; and when he should have a mind to return to his parents, he would send him back with presents, and this in as honorable a manner as the nearness of their relation should require. This Jacob heard gladly; and said he would willingly, and with pleasure, undergo any sort of pains while he tarried with him, but desired Rachel to wife, as the reward of those pains, who was not only on other accounts esteemed by him, but also because she was the means of his coming to him; for he said he was forced by the love of the damsel to make this proposal. Laban was well pleased with this agreement, and consented to give the damsel to him, as not desirous to meet with any better son-in-law; and said he would do this, if he would stay with him some time, for he was not willing to send his daughter to be among the Canaanites, for he repented of the alliance he had made already by marrying his sister there. And when Jacob had given his consent to this, he agreed to stay seven years; for so many years he had resolved to serve his father-in-law, that, having given a specimen of his virtue, it might be better known what sort of a man he was. And Jacob, accepting of his terms, after the time was over, he made the wedding-feast; and when it was night, without Jacob's perceiving it, he put his other daughter into bed to him, who was both elder than Rachel, and of no comely countenance: Jacob lay with her that night, as being both in drink and in the dark. However, when it was day, he knew what had been done to him; and he reproached Laban for his unfair proceeding with him; who asked pardon for that necessity which forced him to do what he did; for he did not give him Lea out of any ill design, but as overcome by another greater necessity: that, notwithstanding this, nothing should hinder him from marrying Rachel; but that when he had served another seven years, he would give him her whom he loved. Jacob submitted to this condition, for his love to the damsel did not permit him to do otherwise; and when another seven years were gone, he took Rachel to wife.

8. Now each of these had handmaids, by their father's donation. Zilpha was handmaid to Lea, and Bilha to Rachel; by no means slaves, but however subject to their mistresses. Now Lea was sorely troubled at her husband's love to her sister; and she expected she should be better esteemed if she bare him children: so she entreated God perpetually; and when she had borne a son, and her husband was on that account better reconciled to her, she named her son Reubel, because *God had had mercy upon her, in giving her a son*, for that is the signification of this name. After some time she bare three more sons*;* Simeon*,* which name signifies *that God had hearkened to her prayer.* Then she bare Levi, *the confirmer of their friendship.* After him was born Judah, which denotes *thanksgiving. "}*

Chapter 30

Genesis 30:14-16 Now Reuben went in the days of wheat harvest and found **mandrakes** in the field, and brought them to his mother Leah. Then Rachel said to Leah, “Please give me some of your son’s **mandrakes**.”But she said to her, “Is it a small matter that you have taken away my husband? Would you take away my son’s **mandrakes** also?” And Rachel said, “Therefore he will lie with you tonight for your son’s **mandrakes**.”When Jacob came out of the field in the evening, Leah went out to meet him and said, “You must come in to me, for I have surely hired you with my son’s **mandrakes**.” And he lay with her that night.

Song of Solomon 7:13 The **mandrakes** give off a fragrance, And at our gates are pleasant fruits, All manner, new and old, Which I have laid up for you, my beloved.

Josephus Antiques of the Jews Book 1 Chapter 19 {"But Rachel, fearing lest the fruitfulness of her sister should make herself enjoy a lesser share of Jacob's affections, put to bed to him her handmaid Bilha; by whom Jacob had Dan: one may interpret that name into the Greek tongue,

a divine judgment. And after him Nephthalim, as it were, *unconquerable in stratagems,* since Rachel tried to conquer the fruitfulness of her sister by this stratagem. Accordingly, Lea took the same method, and used a counter-stratagem to that of her sister; for she put to bed to him her own handmaid. Jacob therefore had by Zilpha a son, whose name was Gad, which may be interpreted *fortune;* and after him Asher, which may be called *a happy man,* because he added glory to Lea. Now Reubel, the eldest son of Lea, brought apples of mandrakes to his mother. When Rachel saw them, she desired that she would give her the apples, for she longed to eat them; but when she refused, and bid her be content that she had deprived her of the benevolence she ought to have had from her husband, Rachel, in order to mitigate her sister's anger, said she would yield her husband to her; and he should lie with her that evening. She accepted of the favor, and Jacob slept with Lea, by the favor of Rachel. She bare then these sons: Issachar, denoting *one born by hire:* and Zabulon, *one born as a pledge of benevolence towards her;* and a daughter, Dina. After some time Rachel had a son, named Joseph, which signified *there should be another added to him.*"}

Chapter 31

The God of Nahor (Gen_31:53)

Study in Genesis 31 from the Mr Kakoulides and the Bible Podcast

Verse 24

God gives warnings at times through dreams and visions. And when he does we better heed what he says examples of this can be seen in the following :

Ge 20:3 But God came to Abimelech in a dream by night, and said to him, "Indeed you are a dead man because of the woman whom you have taken, for she is a man's wife."

Mt 2:11-12 And when they had come into the house, they saw the young Child with Mary His mother, and fell down and worshiped Him. And when they had opened their treasures, they presented gifts to Him: gold, frankincense, and myrrh. Then, being divinely warned in a dream that they should not return to Herod, they departed for their own country another way.

Mt 2:13 Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him."

Mt 2:22 But when he heard that Archelaus was reigning over Judea instead of his father Herod, he was afraid to go there. And being warned by God in a dream, he turned aside into the region of Galilee.

Verse 26

Ge 31:26-28 And Laban said to Jacob: "What have you done, that you have stolen away unknown to me, and carried away my daughters like captives taken with the sword? "Why did you flee away secretly, and steal away from me, and not tell me; for I might have sent you away with joy and songs, with timbrel and harp? "And you did not allow me to kiss my sons and my daughters. Now you have done foolishly in so doing.

Laban didn't care for his daughters or his grandchildren but what he could benefit from them. Even his daughters recognized that .

Ge 31:14-16 Then Rachel and Leah answered and said to him, "Is there still any portion or inheritance for us in our father's house? "Are we not considered strangers by him? For he has sold us, and also completely consumed our money. "For all these riches which God has taken from our father are really ours and our children's; now then, whatever God has said to you, do it."

There are people in our lives at time who will look like they love us in front of others and even ourselves but there heart is not in the right place , because they are only there for us because of what they can get from us . Like Jesus told some who followed him in that way, you are only seeking me because the bread you ate.

Jesus answered them and said, "Most assuredly, I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled. (John 6:26 NKJV)

I think when it comes to ministry at times we do a great harm in the body of Christ when we seek to fulfill people's physical and materiel needs but fail to first and more important to fulfill their spiritual need. And when it comes to friends and family recognize not everyone that is their in your life is there for you. Jesus had twelve disciples but he was only really close to 3 which were Peter , James and John. When you are is your most terrible moments the ones who seek you and are by your side is your real friends and family. The others are just there for your ups and what they can gain from you.

Verse 27

(Genesis 31:27) "Why did you flee away secretly, and steal away from me, and not tell me; for I might have sent you away with joy and songs, with timbrel and harp? (NKJV)

Not true for when Jacob wanted to leave to his mother and father the first time he was not permitted by Laban.

Ge 30:25-27 And it came to pass, when Rachel had borne Joseph, that Jacob said to Laban, "Send me away, that I may go to my own place and to my country. "Give me my wives and my children for whom I have served you, and let me go; for you know my service which I have done for you." And Laban said to him, "Please stay, if I have found favor in your eyes, for I have learned by experience that the LORD has blessed me for your sake."

Verse 30

(Genesis 31:30) "And now you have surely gone because you greatly long for your father's house, but why did you steal my gods?" (NKJV)

It was not Jacob who stole Laban's idols but Rachel , Laban's daughter probably as a means of getting back at her father or maybe because she herself was a idolater.

Ge 31:19 Now Laban had gone to shear his sheep, and Rachel had stolen the household idols that were her father's.

We know that Jacob adventurously found out about those idols because he got rid of them before Rachel pass away. Maybe Rachel made a confession to her husband about taking them.

Ge 35:2-4 And Jacob said to his household and to all who were with him, "Put away the foreign gods that are among you, purify yourselves, and change your garments. "Then let us arise and go up to Bethel; and I will make an altar there to God, who answered me in the day of my distress and has been with me in the way which I have gone." So they gave Jacob all the foreign gods which were in their hands, and the earrings which were in their ears; and Jacob hid them under the terebinth tree which was by Shechem.

But by verse 32 it is clear Jacob did not know she had them at the time

Ge 31:32 "With whomever you find your gods, do not let him live. In the presence of our brethren, identify what I have of yours and take it with you." For Jacob did not know that Rachel had stolen them.

Verse 35

(Genesis 31:35) And she said to her father, "Let it not displease my lord that I cannot rise before you, for the manner of women is with me." And he searched but did not find the household idols. (NKJV)

We could see the form of respect she had toward her father by calling Lord. But not so much by stealing from him we are

told in scripture to honor our parents.

Ex 20:12 "Honor your father and your mother, that your days may be long upon the land which the LORD your God is giving you.

Le 19:32 'You shall rise before the gray headed and honor the presence of an old man, and fear your God: I am the LORD.

Eph 6:1-3 Children, obey your parents in the Lord, for this is right. "Honor your father and mother," which is the first commandment with promise: "that it may be well with you and you may live long on the earth."

We could also see the Parents are also in Ephesians told to not to provoke their children to wrath or discourage them.

Ephesians 6:4 And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord.

Verse 39

(Genesis 31:39) "That which was torn by beasts I did not bring to you; I bore the loss of it. You required it from my hand, whether stolen by day or stolen by night. (NKJV)

Interesting in the Law of Moses if a animal was torn to pieces by a beast all you had to bring is the parts that was left and then you would be good but Jacob went a extra mile by paying the price what was lost.

Ex 22:10-13 "If a man delivers to his neighbor a donkey, an ox, a sheep, or any animal to keep, and it dies, is hurt, or driven away, no one seeing it, "then an oath of the LORD shall be between them both, that he has not put his hand into his neighbor's goods; and the owner of it shall accept that, and he shall not make it good. "But if, in fact, it is stolen from him, he shall make restitution to the owner of it. "If it is torn to pieces by a beast, then he shall bring it as evidence, and he shall not make good what was torn.

Verse 40

(Genesis 31:40) "There I was! In the day the drought consumed me, and the frost by night, and my sleep departed from my eyes. (NKJV)

Twenty years working for that kind of boss like Laban, A boss without mercy, Kinda of like Satan who shows no mercy to those under his yoke.

Verse 47

(Genesis 31:47) Laban called it Jegar Sahadutha, but Jacob called it Galeed. (NKJV)

On Aramaic and Other Linguistic/Cultural Borrowings about the presence of Aramaic, like "Yegar Sahadutha" in Genesis 31:47, and possible borrowings from other ancient cultures. I think these can be understood within a framework that still affirms Mosaic authorship:

Ancient Linguistic Contact is Key: The ancient Near East was a hub of trade and cultural exchange long before Moses's time. Egyptians traded widely, and Babylonian merchants were well-known travelers. This kind of interaction naturally leads to some linguistic contact and the occasional adoption of foreign words. In the specific case of "Yegar Sahadutha," it actually highlights the linguistic difference between Jacob (Hebrew) and Laban (Aramaic) at that very ancient point, serving as a narrative detail rather than indicating Aramaic as the common language of the author.

Example of what I am say can be seen in Amarna Letters (Egypt): This famous archive of cuneiform tablets from Amarna, Egypt (dating to the New Kingdom, mid-14th century BCE), contains diplomatic correspondence between Egyptian pharaohs and various Near Eastern rulers, including those in Babylonia (e.g., Kassite kings). These letters frequently discuss gifts, exchanges, and requests for goods, clearly indicating active communication and a system of

reciprocal exchange that often involved trade. Scribal Updates for Clarity (Anachronisms):
My main point here, and one I think is critical, is the concept of later scribes updating the text for clarity. It's highly probable that over generations, scribes, in their diligent preservation of the Torah, made minor linguistic adjustments and updated place names to ensure contemporary readers understood. This could mean adding a more familiar Aramaic term alongside an older, less understood Hebrew one. Similarly, the mention of cities like "Ramses" in Genesis and Exodus is understood as an anachronism. The original name of the location during the time of Jacob and Joseph would have been different, but later scribes updated it to "Ramses" because that's what the city was known as in their time.

It's not to say the event happened in the time of Ramesses II, but to pinpoint the location clearly for readers living much later. Think of it like me saying "Persia" but clarifying it as "modern-day Iran," or "Babylon" as "Iraq" – it's about making the location intelligible to a contemporary audience, not changing the original event or the primary author. This kind of "glossing" is a common and accepted practice in the transmission of ancient texts and doesn't undermine the original Mosaic authorship.

Moses's Education and Divine Revelation: Remember, Moses was educated "in all the wisdom of the Egyptians" (Acts 7:22). This would have given him a deep understanding of the surrounding cultures, including their literary styles and even some linguistic nuances. So, if there are shared motifs or concepts, it could reflect either common human experiences within that ancient context or Moses's ability to communicate divine truth in terms understandable to a people steeped in Egyptian culture, always with the understanding that the ultimate source was God's revelation through him.

Josephus Antiques of the Jews Book 1 Chapter 19 {"9. Now Jacob fed the flocks of Laban his father-in-law all this time, being twenty years, after which he desired leave of his father-in-law to take his wives and go home; but when his father-in-law would not give him leave, he contrived to do it secretly. He made trial therefore of the disposition of his wives what they thought of this journey; - when they appeared glad, and approved of it. Rachel took along with her the images of the gods, which, according to their laws, they used to worship in their own country, and ran away together with her sister. The children also of them both, and the handmaids, and what possessions they had, went along with them. Jacob also drove away half the cattle, without letting Laban know of it beforehand But the reason why Rachel took the images of the gods, although Jacob had taught her to despise such worship of those gods, was this, That in case they were pursued, and taken by her father, she might have recourse to these images, in order obtain his pardon.

10. But Laban, after one day's time, being acquainted with Jacob's and his daughters' departure, was much troubled, and pursued after them, leading a band of men with him; and on the seventh day overtook them, and found them resting on a certain hill; and then indeed he did not meddle with them, for it was even-tide; but God stood by him in a dream, and warned him to receive his son-in-law and his daughters in a peaceable manner; and not to venture upon any thing rashly, or in wrath to but to make a league with Jacob. And he him, that if he despised their small number, attacked them in a hostile manner, he would assist them. When Laban had been thus forewarned by God, he called Jacob to him the next day, in order to treat with him, and showed him what dream he had; in dependence whereupon he came confidently to him, and began to accuse him, alleging that he had entertained him when he was poor, and in want of all things, and had given him plenty of all things which he had. "For," said he, "I have joined my daughters to thee in marriage, and supposed that thy kindness to me be greater than before; but thou hast had no regard to either thy mother's relations to me, nor to the affinity now newly contracted between us; nor to those wives whom thou hast married; nor to those children, of whom I am the grandfather. Thou hast treated me as an enemy, driving away my cattle, and by persuading my daughters to run away from their father; and by carrying home those sacred paternal images which were worshipped by my forefathers, and have been honored with the like worship which they paid them by myself. In short, thou hast done this whilst thou art my kinsman, and my sister's son, and the husband of my daughters, and was hospiably treated by me, and didst eat at my table." When Laban had said this, Jacob made his defense - That he was not the only person in whom God had implanted the love of his native country, but that he had made it natural to all men; and that therefore it was but reasonable that, after so long time, he should go back to it. "But as to the prey, of whose driving away thou accusest me, if any other person were the arbitrator, thou wouldst be found in the wrong; for instead of those thanks I ought to have had from thee, for both keeping thy cattle, and increasing them, how is it that thou art unjustly angry at me because I have taken, and have with me, a small portion of them? But then, as to thy daughters, take notice, that it is not through any evil practices of mine that they follow me in my return home, but from that just affection which wives naturally have to their husbands. They follow therefore not so properly myself as their own children." And thus far of his apology was made, in order to clear himself of having acted unjustly. To which he added his own complaint and accusation of Laban; saying, "While I was thy sister's son, and thou hadst given me thy daughters in marriage, thou hast worn me out with thy harsh commands, and detained me twenty years under them. That indeed which was required in order to my marrying thy daughters, hard as it was, I own to have been tolerable; but as to those that were put upon me after those marriages, they were worse, and such indeed as an enemy would have avoided." For certainly Laban had used Jacob very ill; for when he saw that God was

assisting to Jacob in all that he desired, he promised him, that of the young cattle which should be born, he should have sometimes what was of a white color, and sometimes what should be of a black color; but when those that came to Jacob's share proved numerous, he did not keep his faith with him, but said he would give them to him the next year, because of his envying him the multitude of his possessions. He promised him as before, because he thought such an increase was not to be expected; but when it appeared to be fact, he deceived him.

11. But then, as to the sacred images, he bid him search for them; and when Laban accepted of the offer, Rachel, being informed of it, put those images into that camel's saddle on which she rode, and sat upon it; and said, that her natural purgation hindered her rising up: so Laban left off searching any further, not supposing that his daughter in such circumstances would approach to those images. So he made a league with Jacob, and bound it by oaths, that he would not bear him any malice on account of what had happened; and Jacob made the like league, and promised to love Laban's daughters. And these leagues they confirmed with oaths also, which the made upon certain as whereon they erected a pillar, in the form of an altar: whence that hill is called Gilead; and from thence they call that land the Land of Gilead at this day. Now when they had feasted, after the making of the league, Laban returned home."}

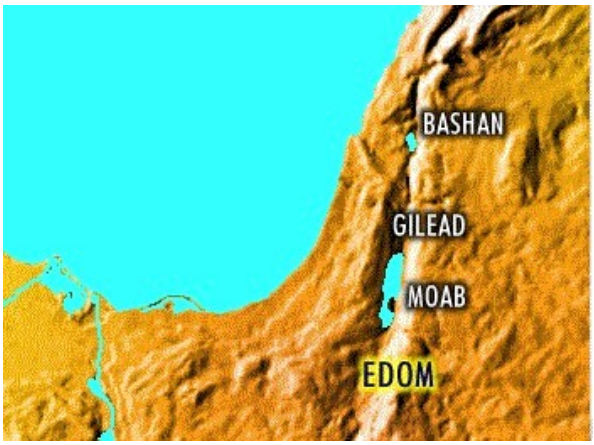
Chapter 32

Study in Genesis 32 from the Mr Kakoulides and the Bible Podcast

In Genesis 32 Jacob saw the Army of God.

(Genesis 32:1-2) Jacob went on his way, and the angels of God met him. When he saw them, Jacob said, "This is God's army." He called the name of that place Mahanaim. (WEB)

Then Jacob sent messengers before him to Esau his brother in the land of Seir, the country of Edom. (Genesis 32:3 NKJV)



But how quick he was to forget about it when he heard about the army of his brother.

(Genesis 32:6-7) The messengers returned to Jacob, saying, "We came to your brother Esau. Not only that, but he comes to meet you, and four hundred men with him." Then Jacob was greatly afraid and was distressed. He divided the people who were with him, and the flocks, and the herds, and the camels, into two companies; (WEB)

How often do we see the glory of God and fear of what will await us.

How few there are like Elisha who was told of a army against them and instead of fearing lived securely in God's promises.

(2 Kings 6:15-17) When the servant of the man of God was risen early, and gone forth, behold, an army with horses and chariots was round about the city. His servant said to him, Alas, my master! how shall we do? He answered, Don't be afraid; for those who are with us are more than those who are with them. Elisha prayed, and said, Yahweh, Please open his eyes, that he may see. Yahweh opened the eyes of the young man; and he saw: and behold, the mountain was full of horses and chariots of fire round

about Elisha. (WEB)

One angel alone is able to kill 185,000 Assyrians

(Isaiah 37:36) And the angel of the Lord went out and put to death in the army of the Assyrians a hundred and eighty-five thousand men: and when the people got up early in the morning, there was nothing to be seen but dead bodies. (BBE)

One angel alone will imprison the devil

(Revelation 20:1-2) And I saw an angel coming down out of heaven, having the key of the great deep and a great chain in his hand. And he took the dragon, the old snake, which is the Evil One and Satan, and put chains on him for a thousand years, (BBE)

And four of them will kill a third of the population of Mankind

(Revelation 9:14-15) saying to the sixth angel who had the trumpet, "Release the four angels who are bound at the great river Euphrates." So the four angels, who had been prepared for the hour and day and month and year, were released to kill a third of mankind. (NKJV)

And Jesus spoke about having more than 72,000 of them in his command

(Matthew 26:53) "Or do you think that I cannot now pray to My Father, and He will provide Me with more than twelve legions of angels? (NKJV)

And we are told of them being there to protect us

(Psalms 91:11) For He shall give His angels charge over you, To keep you in all your ways. (NKJV)

But even though Jacob had his fears and worries he was still able to prevail.

(Genesis 32:28) And He said, "Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed." (NKJV)

And so shall we prevail because greater is he who lives in us than he who is in the world.

(1 John 4:4) You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world. (NKJV)

Jacob on hearing the news of his brother's 400 men thinks fast on what to do

(Genesis 32:7-8) So Jacob was greatly afraid and distressed; and he divided the people that were with him, and the flocks and herds and camels, into two companies. And he said, "If Esau comes to the one company and attacks it, then the other company which is left will escape." (NKJV)

Then he goes to prayer recalling what God has promised him and remembering his fulfillment in being faithful in the past, ending with his petition of being rescue from his brother.

(Genesis 32:9-11) Then Jacob said, "O God of my father Abraham and God of my father Isaac, the LORD who said to me, 'Return to your country and to your family, and I will deal well with you': "I am not worthy of the least of all the mercies and of all the truth which You have shown Your servant; for I crossed over this Jordan with my staff, and now I have become two companies. "Deliver me, I pray, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and attack me and the mother with the children. (NKJV)

Although not a perfect example this is a model of what we see about prayer in Philippians .

(Philippians 4:6) Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; (NKJV)

Jacob was anxious but yet in his anxiety he came to God with thanksgiving remembering what God did for him when he had to leave his Mother and Father with nothing in his hands but a staff to go on his journey because of fear that his brother was about to kill him then but now God would have him face his fear to show him that things are not always as bad as we usually imagine they are .

(Genesis 33:3-4) Then he crossed over before them and bowed himself to the ground seven times, until he came near to his brother. But Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept. (NKJV)

Satan would use fear to make us imagine the worst outcome but God would have us go through it with him on our side to let us know it is not as bad as we imagined it to be.

The Greatest promise Jacob would receive is that God was to be with him.

(Genesis 31:3) Then the LORD said to Jacob, "Return to the land of your fathers and to your family, and I will be with you." (NKJV)

And that is the same promise every Christian man or woman receives Jesus telling us ” I am with you” .

(Matthew 28:20) "teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen. (NKJV)

This is what the name Emmanuel means.

(Matthew 1:23) "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, "God with us." (NKJV)

God was faithful in defending him against Laban Jacob’s uncle and he will be faithful to defend him against Jacob’s brother Esau.

(Genesis 31:23-24) Then he took his brethren with him and pursued him for seven days' journey, and he overtook him in the mountains of Gilead. But God had come to Laban the Syrian in a dream by night, and said to him, "Be careful that you speak to Jacob neither good nor bad." (NKJV)

(Genesis 31:29) "It is in my power to do you harm, but the God of your father spoke to me last night, saying, 'Be careful that you speak to Jacob neither good nor bad.' (NKJV)

If anything Laban was more of a danger to Jacob than his brother Esau. For we read of God having to appear to Laban in a dream to rebuke him of doing harm to Jacob but we don’t read the same with Esau.

(Genesis 31:42) "Unless the God of my father, the God of Abraham and the Fear of Isaac, had been with me, surely now you would have sent me away empty-handed. God has seen my affliction and the labor of my hands, and rebuked you last night." (NKJV)

But we read of a Esau who wept for his brother when he saw him through the years God had taken the heart of stone and turn it to flesh.

(Genesis 33:4) But Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept. (NKJV)

Oh the God who can make our worst enemies our Friends. Just as he turned Saul to Paul. But before this event Jacob needed to spend a all night wrestling match with God.

(Genesis 32:22-32) And he arose that night and took his two wives, his two female servants, and his eleven sons, and crossed over the ford of Jabbok. He took them, sent them over the brook, and sent over what he had. Then Jacob was left alone; and a Man wrestled with him until the breaking of day. Now when He saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was out of joint as He wrestled with him. And He said, "Let Me go, for the day breaks." But he said, "I will not let You go unless You bless me!" So He said to him, "What is your name?" He said, "Jacob." And He said, "Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed." Then Jacob asked, saying, "Tell me Your name, I pray." And He said, "Why is it that you ask about My name?" And He blessed him

there. And Jacob called the name of the place Peniel: "For I have seen God face to face, and my life is preserved." Just as he crossed over Penuel the sun rose on him, and he limped on his hip. Therefore to this day the children of Israel do not eat the muscle that shrank, which is on the hip socket, because He touched the socket of Jacob's hip in the muscle that shrank. (NKJV)

This event is recalled in the Book of Hosea . Which gives the identity as well of this man which he wrestles with being God.

(Hosea 12:3-5) He took his brother by the heel in the womb, And in his strength he struggled with God. Yes, he struggled with the Angel and prevailed; He wept, and sought favor from Him. He found Him in Bethel, And there He spoke to us- That is, the LORD God of hosts. The LORD is His memorable name. (NKJV)

He named The place Peniel (Penuel) which means face or vision of God; that sees God. What a great way to describe the experience of being with God in prayer wrestling all night long.

In this wrestling match Jacob named is changed to Israel.

Jacob means “that supplants, undermines; the heel "

Israel means ” who prevails with God” but also means a prince of God” or a prince with God”

And Jacob's name was changed so we also are promise a different name in the New Heavens and New Earth.

(Isaiah 65:18) But be glad and rejoice forever in what I create; For behold, I create Jerusalem as a rejoicing, And her people a joy. (NKJV)

(Revelation 2:17) "He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give some of the hidden manna to eat. And I will give him a white stone, and on the stone a new name written which no one knows except him who receives it."' (NKJV)

Josephus Antiques of the Jews Book 1 Chapter 20{"1. NOW as Jacob was proceeding on his journey to the land of Canaan, angels appeared to him, and suggested to him good hope of his future condition; and that place he named the Camp of God. And being desirous of knowing what his brother’s intentions were to him, he sent messengers, to give him an exact account of every thing, as being afraid, on account of the enmities between them. He charged those that were sent, to say to Esau, "Jacob had thought it wrong to live together with him while he was in anger against him, and so had gone out of the country; and that he now, thinking the length of time of his absence must have made up their differences, was returning; that he brought with him his wives, and his children, with what possessions he had gotten; and delivered himself, with what was most dear to him, into his hands; and should think it his greatest happiness to partake together with his brother of what God had bestowed upon him." So these messengers told him this message. Upon which Esau was very glad, and met his brother with four hundred men. And Jacob, when he heard that he was coming to meet him with such a number of men, was greatly afraid: however, he committed his hope of deliverance to God; and considered how, in his present circumstances, he might preserve himself and those that were with him, and overcome his enemies if they attacked him injuriously. He therefore distributed his company into parts; some he sent before the rest, and the others he ordered to come close behind, that so, if the first were overpowered when his brother attacked them, they might have those that followed as a refuge to fly unto. And when he had put his company in this order, he sent some of them to carry presents to his brother. The presents were made up of cattle, and a great number of four-footed beasts, of many kinds, such as would be very acceptable to those that received them, on account of their rarity. Those who were sent went at certain intervals of space asunder, that, by following thick, one after another, they might appear to be more numerous, that Esau might remit of his anger on account of these presents, if he were still in a passion. Instructions were also given to those that were sent to speak gently to him.

2. When Jacob had made these appointments all the day, and night came on, he moved on with his company; and, as they were gone over a certain river called Jabboc, Jacob was left behind; and meeting with an angel, he wrestled with him, the angel beginning the struggle: but he prevailed over the angel, who used a voice, and spake to him in words, exhorting him to be pleased with what had happened to him, and not to suppose that his victory was a small one, but that he had overcome a divine angel, and to esteem the victory as a sign of great blessings that should come to him, and that his offspring should never fall, and that no man should be too hard for his power. He also commanded him to be called Israel, which in the Hebrew tongue signifies *one that struggled with the divine angel.* These promises were made at the prayer of Jacob; for when he perceived him to be the angel of God, he desired he would signify to him what should befall him hereafter. And when the angel had said what is before related, he

disappeared; but Jacob was pleased with these things, and named the place Phanuel, which signifies, *the face of God.* Now when he felt pain, by this struggling, upon his broad sinew, he abstained from eating that sinew himself afterward; and for his sake it is still not eaten by us."}

Chapter 33

El Elohe Yisra'el - God, the God of Israel Gen_33:20

Study in Genesis 33 from the Mr Kakoulides and the Bible Podcast

Here in this chapter we see , God putting Esau Jacob's brother at peace with him

Jeremiah 15:11 ASV Jehovah said, Verily I will strengthen thee for good; verily I will cause the enemy to make supplication unto thee in the time of evil and in the time of affliction.

Proverbs 16:7 ASV When a man's ways please Jehovah, He maketh even his enemies to be at peace with him.

This is the brother who said When Issac our dad dead I will kill Jacob, now after many years we see in this chapter the two brothers is seen forgiving , hugging and kissing each other.
Genesis 27:41 ASV And Esau hated Jacob because ofthe blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

Maybe the advice of Jacob mother Rebecca is seen prove to be true after a long time distance wounds where healed.

Genesis 27:42-45 ASV 42 And the words of Esau her elder son were told to Rebekah; and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. 43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; 44 and tarry with him a few days, until thy brother's fury turn away; 45 until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be bereaved ofyou both in one day?

At times when we see ourselves having problems with family members or friends it is good to distance ourselves for a time . Twenty years has passed since they seen each other. If They where in there 40's now they are 60's , Some ancient traditions states they where 77 when Jacob left and now Jacob and Esau where 97 years old . The time for disputes is long gone away.

As Christians we are to seek peace with all men as it is possible.

Romans 12:18 ASV If it be possible, as much as in you lieth, be at peace with all men.

Hebrews 12:14 ASV Follow after peace with all men, and the sanctification without which no man shall see the Lord:

And here we see just that, Jacob seeking peace with his brother.

Genesis 33:1-4 ASV 1 And Jacob lifted up his eyes, and looked, and, behold, Esau was coming, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. 2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. 3 And he himself passed over before them, and bowed himself to the ground seven times, until he came near to his brother. 4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

Now we see Jacob introduces Esau to his family

Genesis 33:5-7 ASV 5 And he lifted up his eyes, and saw the women and the children; and said, Who are these with thee? And he said, The children whom God hath graciously given thy servant. 6 Then the

handmaids came near, they and their children, and they bowed themselves. 7 And Leah also and her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

Jacob explains why he brought Esau gifts before meeting him.

Genesis 33:8 ASV And he said, What mean thou by all this company which I met? And he said, To find favor in the sight of my lord.

Jacob forces his gifts upon his brother

Genesis 33:9-11 ASV 9 And Esausaid, I have enough, my brother; let that which thou hast be thine. 10 And Jacob said, Nay, I pray thee, if now I have found favor in thy sight, then receive my present at my hand; forasmuch as I have seen thy face, as one seeth the face of God, and thou wast pleased with me. 11 Take, I pray thee, my gift that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

Does Jacob deceives his brother or not in the following? Because each left to two different locations or did the Bible leave something out when Jacob meets again his brother with those gifts .

Gen 35:29 SoIsaac breathed his last and died, and was gathered to his people, being old and full of days. And his sons Esau and Jacob buried him.

Gen 33:10-17 ASV 10And Jacobsaid, Nay, I pray thee, if now I have found favor in thy sight, then receive my present at my hand; forasmuch as I have seen thy face, as one seeth the face of God, and thou wast pleased with me. 11 Take, I pray thee, my gift that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it. 12 And he said, Let us take our journey, and let us go, and I will go before thee. 13 And he said unto him, My lord knoweth that the children are tender, and that the flocks and herds with me have their young: and if they overdrive them one day, all the flocks will die. 14 Let my lord, I pray thee, pass over before his servant: and I will lead on gently, according to the pace of the cattle that are before me and according to the pace of the children, until I come unto my lord unto Seir. 15 And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find favor in the sight of my lord. 16 So Esau returned that day on his way unto Seir. 17 And Jacob journeyed to Succoth, and built him a house, and made booths for his cattle: therefore the name of the place is called Succoth.

Succoth means tents or tabernacles

Rashi ("He stayed there eighteen months: summer, winter, and summer. “Succoth” denotes summer. “A house” denotes winter, and [again]“succoth” denotes summer. —")

Genesis 33:18-20 ASV 18And Jacob came in peace to thecity of Shechem, which is in the land of Canaan, when he came from Paddan-aram; and encamped before the city. 19 And he bought the parcel of ground, where he had spread his tent, at the hand of the children of Hamor, Shechem’s father, for a hundred pieces of money. 20 And he erected there an altar, and called it El-Elohe-Israel.

El-Elohe-Israel means “God is the God of Israel.”:

Josephus Antiques of the Jews Book 1 Chapter 20{"3. When Jacob understood that his brother was near, he ordered his wives to go before, each by herself, with the handmaids, that they might see the actions of the men as they were fighting, if Esau were so disposed. He then went up to his brother Esau, and bowed down to him, who had no evil design upon him, but saluted him; and asked him about the company of the children and of the women; and desired, when he had understood all he wanted to know about them, that he would go along with him to their father; but Jacob pretending that the cattle were weary, Esau returned to Seir, for there was his place of habitation, he having named the place Roughness, from his own hairy roughness."}

Chapter 34

Study in Genesis 34 from the Mr Kakoulides and the Bible Podcast

While there where laws in ancient times that protected a woman who was a virgin and was engaged there was no laws that protected women who was virgins and not engaged from being raped.

For example Among the Sumerian Ur Nammu Law Code (6,8) If a man violates the right of another and deflowers the virgin wife of a young man, they shall kill that male.If a man proceeded by force, and deflowered the virgin female slave of another man, that man must pay five shekels of silver.

Just like we see in the Law of Moses a rapist punishment for raping a woman if she was paying the bride price if she wasn't engaged but if she was engaged then it was death.

(Exodus 22:16-17) "If a man entices a virgin who isn't pledged to be married, and lies with her, he shall surely pay a dowry for her to be his wife. If her father utterly refuses to give her to him, he shall pay money according to the dowry of virgins. (WEB)

(Deuteronomy 22:28-29) If a man find a lady who is a virgin, who is not pledged to be married, and lay hold on her, and lie with her, and they be found; then the man who lay with her shall give to the lady's father fifty shekels of silver, and she shall be his wife, because he has humbled her; he may not put her away all his days. (WEB)

(Deuteronomy 22:23-26) If there be a young lady who is a virgin pledged to be married to a husband, and a man find her in the city, and lie with her; then you shall bring them both out to the gate of that city, and you shall stone them to death with stones; the lady, because she didn't cry, being in the city; and the man, because he has humbled his neighbor's wife: so you shall put away the evil from the midst of you. But if the man find the lady who is pledged to be married in the field, and the man force her, and lie with her; then the man only who lay with her shall die: but to the lady you shall do nothing; there is in the lady no sin worthy of death: for as when a man rises against his neighbor, and kills him, even so is this matter; (WEB)

(Genesis 34:1-3) Dinah, the daughter of Leah, whom she bore to Jacob, went out to see the daughters of the land. Shechem the son of Hamor the Hivite, the prince of the land, saw her. He took her, lay with her, and humbled her. His soul joined to Dinah, the daughter of Jacob, and he loved the young lady, and spoke kindly to the young lady. (WEB)

Could verse 3 be a evidence for Soul tides , is soul tides something more than just some Christian speaks about, and the answer is yes . We see in in verse 8

Hamor talked with them, saying, "The soul of my son, Shechem, longs for your daughter. Please give her to him as a wife.

(1 Corinthians 6:15-17) Don't you know that your bodies are members of Christ? Shall I then take the members of Christ, and make them members of a prostitute? May it never be! Or don't you know that he who is joined to a prostitute is one body? For, "The two," says he, "will become one flesh." {Genesis 2:24} But he who is joined to the Lord is one spirit. (WEB)

After this event of him raping Dina his soul was joined to Dinah so much so that he tried to right his wrong and to make his Father to talk her Jacob Father of Marriage for him and Dinah.

(Genesis 34:4) Shechem spoke to his father, Hamor, saying, "Get me this young lady as a wife." (WEB)

And we about to see that his Father listen to the voice of his Son and did talk to Jacob but I think one of the biggest mistakes he could of done was not talking to him alone . He included Jacob's sons in the conversation. And in so doing Jacob sons would find out and take vengeance for what happened to their sister.

(Genesis 34:7-12) The sons of Jacob came in from the field when they heard it. The men were grieved, and they were very angry, because he had done folly in Israel in lying with Jacob's daughter; a which thing ought not to be done. Hamor talked with them, saying, "The soul of my son, Shechem, longs for your daughter.

(Did you notice the soul tides , verse 8 the longing of his son’s soul for Dinah)

Please give her to him as a wife. Make marriages with us. Give your daughters to us, and take our daughters for yourselves.

(Probably a reference to Jacob’s female slaves aswell and granddaughters for we do not read of Jacob having any other daughters besides Dinah)

You shall dwell with us, and the land will be before you. Live and trade in it, and get possessions in it." Shechem said to her father and to her brothers, "Let me find favor in your eyes, and whatever you will tell me I will give. Ask me a great amount for a dowry, and I will give whatever you ask of me, but give me the young lady as a wife." (WEB)

They was willing to pay a dowry as it were a down payment to show how serious his son was about Jacob's daughter. Jacob son's Simon and Levi will agree but secretly plans to do them wrong having this marriage only as a means to taking vengeance by first having everyone circumcized then when the men are in pain killing and plundering them .

(Genesis 34:13-18) The sons of Jacob answered Shechem and Hamor his father with deceit, and spoke, because he had defiled Dinah their sister, and said to them, "We can't do this thing, to give our sister to one who is uncircumcised; for that is a reproach to us. Only on this condition will we consent to you. If you will be as we are, that every male of you be circumcised; then will we give our daughters to you, and we will take your daughters to us, and we will dwell with you, and we will become one people. But if you will not listen to us, to be circumcised, then we will take our sister, {Hebrew has, literally, "daughter"} and we will be gone." Their words pleased Hamor and Shechem, Hamor's son. (WEB)

Shechem must of been very in love with Dinah for he did just as they said without thinking twice and cause every man among his fellow to do the same.

(Genesis 34:19-20) The young man didn't wait to do this thing, because he had delight in Jacob's daughter, and he was honored above all the house of his father. Hamor and Shechem, his son, came to the gate of their city, and talked with the men of their city, saying, (WEB)

Gate of the city was as it where the court house or city hall of every city at that time , there they spoke on legal issues , and even sentence people for punishment there.

(Deuteronomy 16:18) Judges and officers shall you make you in all your gates, which Yahweh your God gives you, according to your tribes; and they shall judge the people with righteous judgment. (WEB)

(Genesis 34:21-24) "These men are peaceful with us. Therefore let them live in the land and trade in it. For behold, the land is large enough for them. Let us take their daughters to us for wives, and let us give them our daughters. Only on this condition will the men consent to us to live with us, to become one people, if every male among us is circumcised, as they are circumcised. Won't their livestock and their possessions and all their animals be ours? Only let us give our consent to them, and they will dwell with us." All who went out of the gate of his city listened to Hamor, and to Shechem his son; and every male was circumcised, all who went out of the gate of his city. (WEB)

Now we are getting to the revenge of Simon and Levi remember how Jacob's sons felt .

(Genesis 34:7) The sons of Jacob came in from the field when they heard it. The men were grieved, and they were very angry, because he had done folly in Israel in lying with Jacob's daughter; a which thing ought not to be done. (WEB)

They felt angry and grieved so they are about to take vengeance , as Christians we are not called to take vengeance

(Romans 12:19-21) Don't seek revenge yourselves, beloved, but give place to God's wrath. For it is written, "Vengeance belongs to me; I will repay, says the Lord." Therefore "If your enemy is hungry, feed him. If he is thirsty, give him a drink; for in doing so, you will heap coals of fire on his head." Don't be overcome by evil, but overcome evil with good. (WEB)

And even in the Law of Moses they are told not to take vengeance on fellow Israelites

(Leviticus 19:18) "'You shall not take vengeance, nor bear any grudge against the children of your people; but you shall love your neighbor as yourself. I am Yahweh. (WEB)

Let's continue or read

(Genesis 34:25-31) It happened on the third day, when they were sore, that two of Jacob's sons, Simeon and Levi, Dinah's brothers, each took his sword, came upon the unsuspecting city, and killed all the males. They killed Hamor and Shechem, his son, with the edge of the sword, and took Dinah out of Shechem's house, and went away. Jacob's sons came on the dead, and

plundered the city, because they had defiled their sister. They took their flocks, their herds, their donkeys, that which was in the city, that which was in the field, and all their wealth. They took captive all their little ones and their wives, and took as plunder everything that was in the house. Jacob said to Simeon and Levi, "You have troubled me, to make me odious to the inhabitants of the land, among the Canaanites and the Perizzites. I am few in number. They will gather themselves together against me and strike me, and I will be destroyed, I and my house." They said, "Should he deal with our sister as with a prostitute?" (WEB)

This is event that remembered by Jacob even in his last moments he reminds Levi and Simon of what they have done in Genesis 49

(Genesis 49:5-7) "Simeon and Levi are brothers. Their swords are weapons of violence. My soul, don't come into their council. My glory, don't be united to their assembly; for in their anger they killed men. In their self-will they hamstrung oxen. Cursed be their anger, for it was fierce; and their wrath, for it was cruel. I will divide them in Jacob, and scatter them in Israel. (WEB)

Josephus Antiques of the Jews Book 1 Chapter 21 {"1. HEREUPON Jacob came to the place, till this day called Tents (Succoth); from whence he went to Shechem, which is a city of the Canaanites. Now as the Shechemites were keeping a festival Dina, who was the only daughter of Jacob, went into the city to see the finery of the women of that country. But when Shechem, the son of Hamor the king, saw her, he defiled her by violence; and being greatly in love with her, desired of his father that he would procure the damsel to him for a wife. To which desire he condescended, and came to Jacob, desiring him to give leave that his son Shechem might, according to law, marry Dina. But Jacob, not knowing how to deny the desire of one of such great dignity, and yet not thinking it lawful to marry his daughter to a stranger, entreated him to give him leave to have a consultation about what he desired him to do. So the king went away, in hopes that Jacob would grant him this marriage. But Jacob informed his sons of the defilement of their sister, and of the address of Hamor; and desired them to give their advice what they should do. Upon fills, the greatest part said nothing, not knowing what advice to give. But Simeon and Levi, the brethren of the damsel by the same mother, agreed between themselves upon the action following: It being now the time of a festival, when the Shechemites were employed in ease and feasting, they fell upon the watch when they were asleep, and, coming into the city, slew all the males as also the king, and his son, with them; but spared the women. And when they had done this without their father's consent, they brought away their sister.

2. Now while Jacob was astonished at the greatness of this act, and was severely blaming his sons for it, God stood by him, and bid him be of good courage; but to purify his tents, and to offer those sacrifices which he had vowed to offer when he went first into Mesopotamia, and saw his vision. As he was therefore purifying his followers, he lighted upon the gods of Laban; (for he did not before know they were stolen by Rachel;) and he hid them in the earth, under an oak, in Shechem. And departing thence, he offered sacrifice at Bethel, the place where he saw his dream, when he went first into Mesopotamia.

3. And when he was gone thence, and was come over against Ephrata, he there buried Rachel, who died in child-bed: she was the only one of Jacob's kindred that had not the honor of burial at Hebron. And when he had mourned for her a great while, he called the son that was born of her Benjamin, because of the sorrow the mother had with him. These are all the children of Jacob, twelve males and one female. - Of them eight were legitimate, - viz. six of Lea, and two of Rachel; and four were of the handmaids, two of each; all whose names have been set down already."}

Chapter 35

El Bethel - The God of the House of God Gen_35:7

Study in Genesis 35 from the Mr Kakoulides and the Bible Podcast

Genesis 35:1 Then God said to Jacob, "Arise, go up to Bethel (means the house of God) and dwell there; and make an altar there to God, who appeared to you when you fled from the face of Esau your brother. "

(Interesting is that after Abraham received the Lord's promises for the first time he built a altar near to there and now his grandson Jacob is going to build a altar there)

Let's take a quick look at that event of when God appearing to Jacob

(Genesis 28:10-19) Jacob went out from Beersheba, and went toward Haran. He came to a certain place, and stayed there all night, because the sun had set. He took one of the stones of the place, and put it under his head, and lay down in that place to sleep. He dreamed. Behold, a stairway set upon the earth, and the top of it reached to heaven. Behold, the angels of God ascending and descending on it. Behold, Yahweh stood above it, and said, "I am Yahweh, the God of Abraham your father, and the God of Isaac. The land whereon you lie, to you will I give it, and to your seed. Your seed will be as the dust of the earth, and you will spread abroad to the west, and to the east, and to the north, and to the south. In you and in your seed will all the families of the earth be blessed. Behold, I am with you, and will keep you, wherever you go, and will bring you again into this land. For I will not leave you, until I have done that which I have spoken of to you." Jacob awakened out of his sleep, and he said, "Surely Yahweh is in this place, and I didn't know it." He was afraid, and said, "How dreadful is this place! This is none other than God's house, and this is the gate of heaven." Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil on the top of it. He called the name of that place Bethel, but the name of the city was Luz at the first. (WEB)

(Genesis 35:2-4) Then Jacob said to his household, and to all who were with him, "Put away the foreign gods that are among you, purify yourselves, change your garments. Let us arise, and go up to Bethel. I will make there an altar to God, who answered me in the day of my distress, and was with me in the way which I went." They gave to Jacob all the foreign gods which were in their hands, and the rings which were in their ears; and Jacob hid them under the oak which was by Shechem. (WEB)

Jacob must of known of Rachel having those idols of her father even although he found out about it a little too late about it.

(Genesis 31:32) Anyone you find your gods with shall not live. Before our relatives, discern what is yours with me, and take it." For Jacob didn't know that Rachel had stolen them. (WEB)

Here most likely Rachel got rid of those Idols and gotten right with God

(Genesis 35:5) They traveled, and a terror of God was on the cities that were around them, and they didn't pursue the sons of Jacob. (WEB)

What Jacob feared of the nations rising against him and his family didn't happen but the reversed happen.

(Genesis 34:30) Jacob said to Simeon and Levi, "You have troubled me, to make me odious to the inhabitants of the land, among the Canaanites and the Perizzites. I am few in number. They will gather themselves together against me and strike me, and I will be destroyed, I and my house." (WEB)

What we fearthe most usually never happens and if it does happen, it is never as bad as we imagine it to be.

(Genesis 35:6-7) So Jacob came to Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him. He built an altar there, and called the place El Beth El; because there God was revealed to him, when he fled from the face of his brother. (WEB)

God of the House of God, or God of Bethel

It was most likely there where he kept his vow and gave God his tithing which he told God he would do.

(Genesis 28:20-22) Jacob vowed a vow, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and clothing to put on, so that I come again to my father's house in peace, and Yahweh will be my God, then this stone, which I have set up for a pillar, will be God's house. Of all that you will give me I will surely give the tenth to you." (WEB)

(Genesis 35:8) Deborah, Rebekah's nurse, died, and she was buried below Bethel under the oak; and the name of it was called Allon Bacuth. (WEB)

Allon Bacuth means "oak of weeping" I could imagine she was greatly loved

This Deborah is first mentioned here in

(Genesis 24:59) They sent away Rebekah, their sister, with her nurse, Abraham's servant, and his men. (WEB)

It is interesting that we do not read of when was Rebekah's death except for when Jacob is going to die he makes mention of it .

(Genesis 49:31) There they buried Abraham and Sarah, his wife. There they buried Isaac and Rebekah, his wife, and there I buried Leah: (WEB)

But we read of when her nurse's died , So it might be that somewhere down the line Rebekah sent her nurse to watch over her son or might of Joined her son and left her nurse with Jacob. She was greatly loved.

(Genesis 35:9-10) God appeared to Jacob again, when he came from Paddan Aram, and blessed him. God said to him, "Your name is Jacob. Your name shall not be Jacob any more, but your name will be Israel." He named him Israel. (WEB)

God changed his named before to Israel when Jacob had his wrestling match with him

(Genesis 32:28) He said, "Your name will no longer be called Jacob, but Israel; for you have fought with God and with men, and have prevailed." (WEB)

But it still didn't stuck to him who he was, God renamed him , He was not the Jacob of Old (a thief) but Israel (One who strived with God , one who rules with God)

How many times we forget our identity in Christ and have to be reminded of who we are .

(Genesis 35:11-12) God said to him, "I am God Almighty. Be fruitful and multiply. A nation and a company of nations will be from you, and kings will come out of your body. The land which I gave to Abraham and Isaac, I will give it to you, and to your seed after you will I give the land." (WEB)

As God promised the land to his Grandfather

(Genesis 15:18) In that day Yahweh made a covenant with Abram, saying, "To your seed I have given this land, from the river of Egypt to the great river, the river Euphrates: (WEB)

And to his Father

(Genesis 26:3) Sojourn in this land, and I will be with you, and will bless you. For to you, and to your seed, I will give all these lands, and I will establish the oath which I swore to Abraham your father. (WEB)

So he does to him. God never forgets his promises. But always remembers them.

(Genesis 35:13-15) God went up from him in the place where he spoke with him. Jacob set up a pillar in the place where he spoke with him, a pillar of stone. He poured out a drink offering on it, and poured oil on it. Jacob called the name of the place where God spoke with him "Bethel." (WEB)

Beth-el means again house of God

(Genesis 35:16-20) They traveled from Bethel. There was still some distance to come to Ephrath, and Rachel travailed. She had hard labor. When she was in hard labor, the midwife said to her, "Don't be afraid, for now you will have another son." It happened, as her soul was departing (for she died), that she named him Benoni, but his father named him Benjamin. Rachel died, and was buried in the way to Ephrath (the same is Bethlehem). Jacob set up a pillar on her grave. The same is the Pillar of Rachel's grave to this day. (WEB)

Benoni" means "son of my trouble".

Benjamin" means "son of my right hand".

What she desired most was the very same thing that would of destroyed her . How many times we desire things that would do us more harm than good at the end no matter how innocent it may look , there is a reason why God withholds from us.

(Genesis 30:1-2) When Rachel saw that she bore Jacob no children, Rachel envied her sister. She said to Jacob, "Give me

children, or else I will die." Jacob's anger was kindled against Rachel, and he said, "Am I in God's place, who has withheld from you the fruit of the womb?" (WEB)

(Genesis 30:24) She named him Joseph, saying, "May Yahweh add another son to me." (WEB)

Also we can't forget the curse which Jacob unknowingly gave to Rachel

(Genesis 31:32) Anyone you find your gods with shall not live. Before our relatives, discern what is yours with me, and take it." For Jacob didn't know that Rachel had stolen them. (WEB)

(Genesis 35:21-22) Israel traveled, and spread his tent beyond the tower of Eder. It happened, while Israel lived in that land, that Reuben went and lay with Bilhah, his father's concubine, and Israel heard of it. Now the sons of Jacob were twelve. (WEB)

The Greek version of the Old Testament name the Septuagint adds that Israel heard, it " the thing appeared grievous before him."

Now for a brief time we see Jacob being called Israel in the passage but we also see a event which Jacob was to remember before his death and that was Reuben having sexual intercourse with his wife. This event would cause Reuben to loose his firstborn right .

(Genesis 49:3-4) "Reuben, you are my firstborn, my might, and the beginning of my strength; excelling in dignity, and excelling in power. Boiling over as water, you shall not excel; because you went up to your father's bed, then defiled it. He went up to my couch. (WEB)

Now the following verses from 23-26 the list of the sons of Jacob and who were their mother

(Genesis 35:23-26) The sons of Leah: Reuben (Jacob's firstborn), Simeon, Levi, Judah, Issachar, and Zebulun. The sons of Rachel: Joseph and Benjamin. The sons of Bilhah (Rachel's handmaid): Dan and Naphtali. The sons of Zilpah (Leah's handmaid): Gad and Asher. These are the sons of Jacob, who were born to him in Paddan Aram. (WEB)

Jacob finally gets to his Father before his dad's death and is able to team up with his brother Esau to bury him .

(Genesis 35:27-29) Jacob came to Isaac his father, to Mamre, to Kiriath Arba (which is Hebron), where Abraham and Isaac lived as foreigners. The days of Isaac were one hundred eighty years. Isaac gave up the spirit, and died, and was gathered to his people, old and full of days. Esau and Jacob, his sons, buried him. (WEB)

Josephus Antiques of the Jews Book 1 Chapter 22 {"FROM thence Jacob came to Hebron, a city situate among the Canaanites; and there it was that Isaac lived: and so they lived together for a little while; for as to Rebeka, Jacob did not find her alive. Isaac also died not long after the coming of his son; and was buried by his sons, with his wife, in Hebron, where they had a monument belonging to them from their forefathers. Now Isaac was a man who was beloved of God, and was vouchsafed great instances of providence by God, after Abraham his father, and lived to be exceeding old; for when he had lived virtuously one hundred and eighty-five years, he then died."}

Chapter 36

Verses 33-34

According to the Septuagint Greek version of the Old Testament written around 250 BC here we also find the identity of Job from the Book of Job.

Genesis 36:33-34 [33]And when Bela died, Jobab the son of Zerah of Bozrah reigned in his place.[34]When Jobab died, Husham of the land of the Temanites reigned in his place.

Compare this passage with the Septuagint In Job 42:16–17

16.And Job lived after his affliction an hundred and seventy years; and all the years that he lived were two hundred and forty; and Job saw his sons, and his son's sons, the fourth generation. And Job died an old man full of days; 17.aand it is written that he will rise again, with those whom God raiseth up. 17.b**This man is described in the Syriac book as living in the land of Ausitis, on the borders of Edom and Arabia; and his name before was Jobab. 17.cAnd having taken an Arabian wife, he begat a son whose name was Ennon, and he himself was the son of his father Zare, one of the sons of Esau**, and of his mother Bosorra, so that he was the fifth generation from Abraham. 17.dAnd these were the kings that reigned in Edom, which country he also ruled over: first Balak the son of Beor, and the name of his city was Dennaba, but after Balak, Jobab, who is called Job, and after him Asom, who was governor out of the country of Teman, and after him Adad the son of Barad, who destroyed Midian in the plain of Moab; and the name of his city was Gethaim. 17.eAnd his friends which came unto him were Eliphaz of the children of Esau, king of the Temanites, Bildad sovereign of the Shuhites, and Zophar king of the Naamathites. }

So that is a other purpose for Genesis 36 Genealogy

Josephus Antiques of the Jews Book 2 Chapter 1 {"1. AFTER the death of Isaac, his sons divided their habitations respectively; nor did they retain what they had before; but Esau departed from the city of Hebron, and left it to his brother, and dwelt in Seir, and ruled over Idumea. He called the country by that name from himself, for he was named Adom; which appellation he got on the following occasion : - One day returning from the toil of hunting very hungry, (it was when he was a child in age,) he lighted on his brother when he was getting ready lentile-pottage for his dinner, which was of a very red color; on which account he the more earnestly longed for it, and desired him to give him some of it to eat: but he made advantage of his brother's hunger, and forced him to resign up to him his birthright; and he, being pinched with famine, resigned it up to him, under an oath. Whence it came, that, on account of the redness of this pottage, he was, in way of jest, by his contemporaries, called *Adom,* for the Hebrews call what is red *Adom;* and this was the name given to the country; but the Greeks gave it a more agreeable pronunciation, and named it *Idumea.*

2. He became the father of five sons; of whom Jaus, and Jalomus, and Coreus, were by one wife, whose name was Alibama; but of the rest, Aliphaz was born to him by Ada, and Raguel by Basemmath: and these were the sons of Esau. Aliphaz had five legitimate sons; Theman, Omer, Saphus, Gotham, and Kanaz; for Amalek was not legitimate, but by a concubine, whose name was Thamna. These dwelt in that part of Idumea which is called Gebalitis, and that denominated from Amalek, Amalekitis; for Idumea was a large country, and did then preserve the name of the whole, while in its several parts it kept the names of its peculiar inhabitants."}

Chapter 37

A) This is the history of Jacob. Joseph, being seventeen years old....Then Midianite traders passed by; so the brothers pulled Joseph up and lifted him out of the pit, and sold him to the Ishmaelites for twenty shekels of silver. And they took Joseph to Egypt 1750 B.C

There is a evidence for Joseph

A ancient statue of him was found

Between 1986 and 1988 Professor Manfried Bietak found the remains of a statue which might be that of Joseph because it belongs to a non- Egyptain ruler of Avaris.

Joseph As A Type of Christ

1) Greatly Loved

Joseph

(Genesis 37:3) Now Israel loved Joseph more than all his children, because he was the son of his old age. Also he made him a tunic of many colors. (NKJV)

Jesus

(Matthew 3:17) And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased." (NKJV)

2) Hated by his Brothers

Joseph

(Genesis 37:4) But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peaceably to him. (NKJV)

Jesus

(John 15:25) "But this happened that the word might be fulfilled which is written in their law, 'They hated Me without a cause.' (NKJV)

3) People didn't want them to rule over them

Joseph

(Genesis 37:8) And his brothers said to him, "Shall you indeed reign over us? Or shall you indeed have dominion over us?" So they hated him even more for his dreams and for his words. (NKJV)

Jesus

(Luke 19:14) "But his citizens hated him, and sent a delegation after him, saying, 'We will not have this man to reign over us.' (NKJV)

4) People were envious of them

Joseph

(Genesis 37:11) And his brothers envied him, but his father kept the matter in mind. (NKJV)

Jesus

(Mark 15:10) For he knew that the chief priests had handed Him over because of envy. (NKJV)

5) People conspired to kill them

Joseph

(Genesis 37:18) Now when they saw him afar off, even before he came near them, they conspired against him to kill him. (NKJV)

Jesus

(Matthew 27:1) When morning came, all the chief priests and elders of the people plotted against Jesus to put Him to death. (NKJV)

6) Was given a Robe

Joseph

(Genesis 37:3) Now Israel loved Joseph more than all his children, because he was the son of his old age. Also he made him a tunic of many colors. (NKJV)

Jesus

(Luke 23:11) Then Herod, with his men of war, treated Him with contempt and mocked Him, arrayed Him in a gorgeous robe, and sent Him back to Pilate. (NKJV)

7) Was stripped of the Robe

Joseph

(Genesis 37:23) So it came to pass, when Joseph had come to his brothers, that they stripped Joseph of his tunic, the tunic of many colors that was on him. (NKJV)

Jesus

(Matthew 27:28) And they stripped Him and put a scarlet robe on Him. (NKJV)

8) Was sold

Joseph

(Genesis 37:28) Then Midianite traders passed by; so the brothers pulled Joseph up and lifted him out of the pit, and sold him to the Ishmaelites for twenty shekels of silver. And they took Joseph to Egypt. (NKJV)

Jesus

(Matthew 26:15) and said, "What are you willing to give me if I deliver Him to you?" And they counted out to him thirty pieces of silver. (NKJV)

9) Was placed with two Prisoners

Joseph

(Genesis 40:2-3) And Pharaoh was angry with his two officers, the chief butler and the chief baker. So he put them in custody in the house of the captain of the guard, in the prison, the place where Joseph was confined. (NKJV)

Jesus

(Luke 23:32) There were also two others, criminals, led with Him to be put to death. (NKJV)

10) Was made Overseer

Joseph

(Genesis 39:4) So Joseph found favor in his sight, and served him. Then he made him overseer of his house, and all that he had he put under his authority. (NKJV)

(Genesis 39:21-22) But the LORD was with Joseph and showed him mercy, and He gave him favor in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners who were in the prison; whatever they did there, it was his doing. (NKJV)

(Genesis 41:41-44) And Pharaoh said to Joseph, "See, I have set you over all the land of Egypt." Then Pharaoh took his signet ring off his hand and put it on Joseph's hand; and he clothed him in garments of fine linen and put a gold chain around his neck. And he had him ride in the second chariot which he had; and they cried out before him, "Bow the knee!" So he set him over all the land of Egypt. Pharaoh also said to Joseph, "I am Pharaoh, and without your consent no man may lift his hand or foot in all the land of Egypt." (NKJV)

Jesus

(John 3:35) "The Father loves the Son, and has given all things into His hand. (NKJV)

(Ephesians 1:22) And He put all things under His feet, and gave Him to be head over all things to the church, (NKJV)

11) Did nothing wrong

Joseph

(Genesis 40:15) "For indeed I was stolen away from the land of the Hebrews; and also I have done nothing here that they should put me into the dungeon." (NKJV)

Jesus

(Hebrews 4:15) For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. (NKJV)

12) People were told to go to them and obey them

Joseph

(Genesis 41:55) So when all the land of Egypt was famished, the people cried to Pharaoh for bread. Then Pharaoh said to all the Egyptians, "Go to Joseph; whatever he says to you, do." (NKJV)

Jesus

(John 2:5) His mother said to the servants, "Whatever He says to you, do it." (NKJV)

13) Was not recognize when in Glory

Joseph

(Luke 24:16) But their eyes were restrained, so that they did not know Him. (NKJV)

Jesus

(Genesis 42:8) So Joseph recognized his brothers, but they did not recognize him. (NKJV)

14) Both where 30 when serving the public

Joseph

(Genesis 41:46) Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. (NKJV)

Jesus

(Luke 3:23) Now Jesus Himself began His ministry at about thirty years of age, being (as was supposed) the son of Joseph, the son of Heli, (NKJV)

Josephus Antiques of the Jews Book 2 Chapter 2 {"1. IT happened that Jacob came to so great happiness as rarely any other person had arrived at. He was richer than the rest of the inhabitants of that country; and was at once envied and admired for such virtuous sons, for they were deficient in nothing, but were of great souls, both for laboring with their hands and enduring of toil; and shrewd also in understanding. And God exercised such a providence over him, and such a care of his happiness, as to bring him the greatest blessings, even out of what appeared to be the most sorrowful condition; and to make him the cause of our forefathers' departure out of Egypt, him and his posterity. The occasion was this : - When Jacob had his son Joseph born to him by Rachel, his father loved him above the rest of his sons, both because of the beauty of his body, and the virtues of his mind, for he excelled the rest in prudence. This affection of his father excited the envy and the hatred of his brethren; as did also his dreams which he saw, and related to his father, and to them, which foretold his future happiness, it being usual with mankind to envy their very nearest relations such their prosperity. Now the visions which Joseph saw in his sleep were these : -

2. When they were in the middle of harvest, and Joseph was sent by his father, with his brethren, to gather the fruits of the earth, he saw a vision in a dream, but greatly exceeding the customary appearances that come when we are asleep; which, when he was got up, he told his brethren, that they might judge what it portended. He said, he saw the last night, that his wheat-sheaf stood still in the place where he set it, but that their sheaves ran to bow down to it, as servants bow down to their masters. But as soon as they perceived the vision foretold that he should obtain power and great wealth, and that his power should be in opposition to them, they gave no interpretation of it to Joseph, as if the dream were not by them undestood: but they prayed that no part of what they suspected to be its meaning might come to pass; and they bare a still greater hatred to him on that account.

3. But God, in opposition to their envy, sent a second vision to Joseph, which was much more wonderful than the former; for it seemed to him that the sun took with him the moon, and the rest of the stars, and came down to the earth, and bowed down to him. He told the vision to his father, and that, as suspecting nothing of ill-will from his brethren, when they were there also, and desired him to interpret what it should signify. Now Jacob was pleased with the dream: for, considering the prediction in his mind, and shrewdly and wisely guessing at its meaning, he rejoiced at the great things thereby signified, because it declared the future happiness of his son; and that, by the blessing of God, the time would come when he should be honored, and thought worthy of worship by his parents and brethren, as guessing that the moon and sun were like his mother and father; the former, as she that gave increase and nourishment to all things; and the latter, he that gave form and other powers to them; and that the stars were like his brethren, since they were eleven in number, as were the stars that receive their power from the sun and moon.

4. And thus did Jacob make a judgment of this vision, and that a shrewd one also. But these interpretations caused very great grief to Joseph's brethren; and they were affected to him hereupon as if he were a certain stranger, that was to those good things which were signified by the dreams and not as one that was a brother, with whom it was probable they should be joint-partakers; and as they had been partners in the same parentage, so should they be of the same happiness. They also resolved to kill the lad; and having fully ratified that intention of theirs, as soon as their collection of the fruits was over, they went to Shechem, which is a country good for feeding of cattle, and for pasturage; there they fed their flocks, without acquainting their father with their removal thither; whereupon he had melancholy suspicions about them, as being ignorant of his sons' condition, and receiving no messenger from the flocks that could inform him of the true state they were in; so, because he was in great fear about them, he sent Joseph to the flocks, to learn the circumstances his brethren were in, and to bring him word how they did."}

Josephus Antiques of the Jews Book 2 Chapter {"1. NOW these brethren rejoiced as soon as they saw their brother coming to them, not indeed as at the presence of a near relation, or as at the presence of one sent by their father, but as at the presence of an enemy, and one that by Divine Providence was delivered into their hands; and they already resolved to kill him, and not let slip the opportunity that lay before them. But when Reubel, the eldest of them, saw them thus disposed, and that they had agreed together to execute their purpose, he tried to restrain them, showing them the heinous enterprise they were going about, and the horrid nature of it; that this action would appear wicked in the sight of God, and impious before men, even though they should kill one not related to them; but much more flagitious and detestable to appear to have slain their own brother, by which act the father must be treated unjustly in the son's slaughter, and the mother also be in perplexity while she laments that her son is taken away from her, and this not in a natural way neither. So he entreated them to have a regard to their own consciences, and wisely to consider what mischief would betide them upon the death of so good a child, and their youngest brother; that they would also fear God, who was already both a spectator and a witness of the designs they had against their brother; that he would love them if they abstained from this act, and yielded to repentance and amendment; but in case they proceeded to do the fact, all sorts of punishments would overtake them from God for this murder of their brother, since they polluted his providence, which was every where present, and which did not overlook what was done, either in deserts or in cities; for wheresoever a man is, there ought he to suppose that God is also. He told them further, that their consciences would be their enemies, if they attempted to go through so wicked an enterprise, which they can never avoid, whether it be a good conscience; or whether it be such a one as they will have within them when once they have killed their brother. He also added this besides to what he had before said, that it was not a righteous thing to kill a brother, though he had injured them; that it is a good thing to forget the actions of such near friends, even in things wherein they might seem to have offended; but that they were going to kill Joseph, who had been guilty of nothing that was ill towards them, in whose case the infirmity of his small age should rather procure him mercy, and move them to unite together in the care of his preservation. That the cause of killing him made the act itself much worse, while they determined to take him off out of envy at his future prosperity, an equal share of which they would naturally partake while he enjoyed it, since they were to him not strangers, but the nearest relations, for they might reckon upon what God bestowed upon Joseph as their own; and that it was fit for them to believe, that the anger of God would for this cause be more severe upon them, if they slew him who was judged by God to be worthy of that prosperity which was to be hoped for; and while, by murdering him, they made it impossible for God to bestow it upon him.

2. Reubel said these and many other things, and used entreaties to them, and thereby endeavored to divert them from the murder of their brother. But when he saw that his discourse had not mollified them at all, and that they made haste to do the fact, he advised them to alleviate the wickedness they were going about, in the manner of taking Joseph off; for as he had

exhorted them first, when they were going to revenge themselves, to be dissuaded from doing it; so, since the sentence for killing their brother had prevailed, he said that they would not, however, be so grossly guilty, if they would be persuaded to follow his present advice, which would include what they were so eager about, but was not so very bad, but, in the distress they were in, of a lighter nature. He begged of them, therefore, not to kill their brother with their own hands, but to cast him into the pit that was hard by, and so to let him die; by which they would gain so much, that they would not defile their own hands with his blood. To this the young men readily agreed; so Reubel took the lad and tied him to a cord, and let him down gently into the pit, for it had no water at all in it; who, when he had done this, went his way to seek for such pasturage as was fit for feeding his flocks.

3. But Judas, being one of Jacob's sons also, seeing some Arabians, of the posterity of Ismael, carrying spices and Syrian wares out of the land of Gilead to the Egyptians, after Rubel was gone, advised his brethren to draw Joseph out of the pit, and sell him to the Arabians; for if he should die among strangers a great way off, they should be freed from this barbarous action. This, therefore, was resolved on; so they drew Joseph up out of the pit, and sold him to the merchants for twenty pounds He was now seventeen years old. But Reubel, coming in the night-time to the pit, resolved to save Joseph, without the privity of his brethren; and when, upon his calling to him, he made no answer, he was afraid that they had destroyed him after he was gone; of which he complained to his brethren; but when they had told him what they had done, Reubel left off his mourning.

4. When Joseph's brethren had done thus to him, they considered what they should do to escape the suspicions of their father. Now they had taken away from Joseph the coat which he had on when he came to them at the time they let him down into the pit; so they thought proper to tear that coat to pieces, and to dip it into goats' blood, and then to carry it and show it to their father, that he might believe he was destroyed by wild beasts. And when they had so done, they came to the old man, but this not till what had happened to his son had already come to his knowledge. Then they said that they had not seen Joseph, nor knew what mishap had befallen him; but that they had found his coat bloody and torn to pieces, whence they had a suspicion that he had fallen among wild beasts, and so perished, if that was the coat he had on when he came from home. Now Jacob had before some better hopes that his son was only made a captive; but now he laid aside that notion, and supposed that this coat was an evident argument that he was dead, for he well remembered that this was the coat he had on when he sent him to his brethren; so he hereafter lamented the lad as now dead, and as if he had been the father of no more than one, without taking any comfort in the rest; and so he was also affected with his misfortune before he met with Joseph's brethren, when he also conjectured that Joseph was destroyed by wild beasts. He sat down also clothed in sackcloth and in heavy affliction, insomuch that he found no ease when his sons comforted him, neither did his pains remit by length of time."}

Chapter 38

This is one of the few chapters in the Bible that you mostly never find a sermon or Bible study on church except if your pastor teaches through the Bible. This story given to us in very short summary is given to us in 1 Chronicles.

The sons of Judah were Er, Onan, and Shelah. These three were born to him by the daughter of Shua, the Canaanitess. Er, the firstborn of Judah, was wicked in the sight of the LORD; so He killed him. And Tamar, his daughter-in-law, bore him Perez and Zerah. All the sons of Judah were five. (1 Chronicles 2:3-4 NKJV)

Verse 8

And Judah said to Onan, "Go in to your brother's wife and marry her, and raise up an heir to your brother." (Genesis 38:8 NKJV)

This later became a law in Israel but it was custom to the land to do such things , this is known as Levirate marriage. It was Institution whereby a man must marry the widow of his childless brother in order to maintain the brother's line.

"If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be married to a stranger outside the family; her husband's brother shall go in to her, take her as his wife, and perform the duty of a husband's brother to her. "And it shall be that the firstborn son which she bears will succeed to the name of his dead brother, that his name may not be blotted out of Israel. (Deuteronomy 25:5-6 NKJV)

saying: "Teacher, Moses said that if a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother. (Matthew 22:24 NKJV)

Verses 9-10

But Onan knew that the heir would not be his; and it came to pass, when he went in to his brother's wife, that he emitted on the ground, lest he should give an heir to his brother. And the thing which he did displeased the LORD; therefore He killed him also.

(Genesis 38:9-10 NKJV)

The Location of the death of both Er and Onan dying in Canaan is repeated a number of times in the Old Testament

The sons of Judah were Er, Onan, Shelah, Perez, and Zerah (but Er and Onan died in the land of Canaan). The sons of Perez were Hezron and Hamul. (Genesis 46:12 NKJV)

The sons of Judah were Er and Onan; and Er and Onan died in the land of Canaan. (Numbers 26:19 NKJV)

The sin of Onan was not masturbation, I say this because there are those who would use this verse to state masturbation is wrong because you are wasting your seed , and show this verse for it. While it is true that wasting your seed is wrong and lusting which goes along with it but the sin of Onan was not giving much needed seed to Tamar to be able to get pregnant with a son for the sake of his brother's line.

Verse 11

Then Judah said to Tamar his daughter-in-law, "Remain a widow in your father's house till my son Shelah is grown." For he said, "Lest he also die like his brothers." And Tamar went and dwelt in her father's house. (Genesis 38:11 NKJV)

Judah never intended to give Tamar his youngest son as a husband and if he would of given his son to Tamar this story would of ended differantly

So she took off her widow's garments, covered herself with a veil and wrapped herself, and sat in an open place which was on the way to Timnah; for she saw that Shelah was grown, and she was not given to him as a wife. (Genesis 38:14 NKJV)

So Judah acknowledged them and said, "She has been more righteous than I, because I did not give her to Shelah my son." And he never knew her again. (Genesis 38:26 NKJV)

Verse 24

And it came to pass, about three months after, that Judah was told, saying, "Tamar your daughter-in-law has played the harlot; furthermore she is with child by harlotry." So Judah said, "Bring her out and let her be burned!" (Genesis 38:24 NKJV)

Burning or stoning a woman alive for unfaithfulness to someone who she was engage to was very much common is those lands and later on became a law in Israel.

"then they shall bring out the young woman to the door of her father's house, and the men of her city shall stone her to death with stones, because she has done a disgraceful thing in Israel, to play the harlot in her father's house. So you shall put away the evil from among you. "If a man is found lying with a woman married to a husband, then both of them shall die-the man that lay with the woman, and the woman; so you shall put away the evil from Israel. "If a young woman who is a virgin is betrothed to a husband, and a man finds her in the city and lies with her, "then you shall bring them both out to the gate of that city, and you shall stone them to death with stones, the young woman because she did not cry out in the city, and the man because he humbled his neighbor's wife; so you shall put away the evil from among you. "But if a man finds a betrothed young woman in the countryside, and the man forces her and lies with her, then only the man who lay with her shall die. "But you shall do nothing to the young woman; there is in the young woman no sin deserving of death, for just as when a man rises against his neighbor and kills him, even so is this matter. "For he found her in the countryside, and the betrothed young woman cried out, but there was no one to save her. (Deuteronomy 22:21-27 NKJV)

Verse 29

Then it happened, as he drew back his hand, that his brother came out unexpectedly; and she said, "How did you break through? This breach be upon you!" Therefore his name was called Perez. (Genesis 38:29 NKJV)

Perez along with Tamar his mother is mention in the genealogy of Jesus Christ

The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham: Abraham begot Isaac, Isaac begot Jacob, and Jacob begot Judah and his brothers. Judah begot Perez and Zerah by Tamar, Perez begot Hezron, and Hezron begot Ram.

(Matthew 1:1-3 NKJV)

Chapter 39

A)Then Joseph's master took him and put him into the prison, a place where the king's prisoners were confined. And he was there in the prison. 1739 B.C

There is a Eyptian one of many stories called **Stories of Anubis and Bata** that parallels with the Story of Joseph temptation with Potipher's wife dating 1300-1100 BC and it states {" ....But the wife of Anubis continued :" You are certianly strong .Every day I notice your bulging muscles." To convince Bata to make love to her, the wife of Anubis jumped up and threw her arms around him . " sleep with me just this once, and I will sew some new clothes for you" Bata became furious as a leopard at the very thought of sleeping withhis brother's wife. His anger terrified her. He shouted at her." You and your hudsband are like a mother and father to me .Because he was older than I and reared me. How can you possibly suggest I commit a crime like this against him? Nonetheless , if you promise never to proposition me again like this, I won't tell anyone what you said."}

Verse 2 The LORD was with Joseph... God doesn't leave Joseph as he doesn't leave us

Geneis 39:21 But the LORD was with Joseph and showed him mercy, and He gave him favor in the sight of the keeper of the prison.

Acts 7:9 "And the patriarchs, becoming envious, sold Joseph into Egypt. But God was with him

Matthew 28:20 "teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.

Hebrews 13:5-6 Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, "I will never leave you nor forsake you." So we may boldly say: "The LORD is my helper; I will not fear. What can man do to me?"

Verse 9 ...sin against God?" All sin is against God

Leviticus 6:2 "If a person sins and commits a trespass against the LORD by lying to his neighbor...

Psalms 51:4 Against thee, thee only, have I sinned, And done that which is evil in thy sight; .....

Luke 15:18 'I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you,

Luke 15:21 "And the son said to him, 'Father, I have sinned against heaven and in your sight,

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Josephus Antiques of the Jews Book 2 Chapter 4{"1. NOW Potiphar, an Egyptian, who was chief cook to king Pharaoh, bought Joseph of the merchants, who sold him to him. He had him in the greatest honor, and taught him the learning that became a free man, and gave him leave to make use of a diet better than was allotted to slaves. He intrusted also the care of his house to him. So he enjoyed these advantages, yet did not he leave that virtue which he had before, upon such a change of his condition; but he demonstrated that wisdom was able to govern the uneasy passions of life, in such as have it in reality, and do not only put it on for a show, under a present state of prosperity.

2. For when his master's wife was fallen in love with him, both on account of his beauty of body, and his dexterous management of affairs; and supposed, that if she should make it known to him, she could easily persuade him to come and lie with her, and that he would look upon it as a piece of happy fortune that his mistress should entreat him, as regarding that state of slavery he was in, and not his moral character, which continued after his condition was changed. So she made known her naughty inclinations, and spake to him about lying with her. However, he rejected her entreaties, not thinking it agreeable to religion to yield so far to her, as to do what would tend to the affront and injury of him that purchased him, and had vouchsafed him so great honors. He, on the contrary, exhorted her to govern that passion; and laid before her the impossibility of her obtaining her desires, which he thought might be conquered, if she had no hope of succeeding; and he said, that as to himself, he would endure any thing whatever before he would be persuaded to it; for although it was fit for a slave, as he was, to do nothing contrary to his mistress, he might well be excused in a case where the contradiction was to such sort of commands

only. But this opposition of Joseph, when she did not expect it, made her still more violent in her love to him; and as she was sorely beset with this naughty passion, so she resolved to compass her design by a second attempt.

3. When, therefore, there was a public festival coming on, in which it was the custom for women to come to the public solemnity; she pretended to her husband that she was sick, as contriving an opportunity for solitude and leisure, that she might entreat Joseph again. Which opportunity being obtained, she used more kind words to him than before; and said that it had been good for him to have yielded to her first solicitation, and to have given her no repulse, both because of the reverence he ought to bear to her dignity who solicited him, and because of the vehemence of her passion, by which she was forced though she were his mistress to condescend beneath her dignity; but that he may now, by taking more prudent advice, wipe off the imputation of his former folly; for whether it were that he expected the repetition of her solicitations she had now made, and that with greater earnestness than before, for that she had pretended sickness on this very account, and had preferred his conversation before the festival and its solemnity; or whether he opposed her former discourses, as not believing she could be in earnest; she now gave him sufficient security, by thus repeating her application, that she meant not in the least by fraud to impose upon him; and assured him, that if he complied with her affections, he might expect the enjoyment of the advantages he already had; and if he were submissive to her, he should have still greater advantages; but that he must look for revenge and hatred from her, in case he rejected her desires, and preferred the reputation of chastity before his mistress; for that he would gain nothing by such procedure, because she would then become his accuser, and would falsely pretend to her husband, that he had attempted her chastity; and that Potiphar would hearken to her words rather than to his, let his be ever so agreeable to the truth.

4. When the woman had said thus, and even with tears in her eyes, neither did pity dissuade Joseph from his chastity, nor did fear compel him to a compliance with her; but he opposed her solicitations, and did not yield to her threatenings, and was afraid to do an ill thing, and chose to undergo the sharpest punishment rather than to enjoy his present advantages, by doing what his own conscience knew would justly deserve that he should die for it. He also put her in mind that she was a married woman, and that she ought to cohabit with her husband only; and desired her to suffer these considerations to have more weight with her than the short pleasure of lustful dalliance, which would bring her to repentance afterwards, would cause trouble to her, and yet would not amend what had been done amiss. He also suggested to her the fear she would be in lest they should be caught; and that the advantage of concealment was uncertain, and that only while the wickedness was not known [would there be any quiet for them]; but that she might have the enjoyment of her husband's company without any danger. And he told her, that in the company of her husband she might have great boldness from a good conscience, both before God and before men. Nay, that she would act better like his mistress, and make use of her authority over him better while she persisted in her chastity, than when they were both ashamed for what wickedness they had been guilty of; and that it is much better to a life, well and known to have been so, than upon the hopes of the concealment of evil practices.

5. Joseph, by saying this, and more, tried to restrain the violent passion of the woman, and to reduce her affections within the rules of reason; but she grew more ungovernable and earnest in the matter; and since she despaired of persuading him, she laid her hands upon him, and had a mind to force him. But as soon as Joseph had got away from her anger, leaving also his garment with her, for he left that to her, and leaped out of her chamber, she was greatly afraid lest he should discover her lewdness to her husband, and greatly troubled at the affront he had offered her; so she resolved to be beforehand with him, and to accuse Joseph falsely to Potiphar, and by that means to revenge herself on him for his pride and contempt of her; and she thought it a wise thing in itself, and also becoming a woman, thus to prevent his accusation. Accordingly she sat sorrowful and in confusion, framing herself so hypocritically and angrily, that the sorrow, which was really for her being disappointed of her lust, might appear to be for the attempt upon her chastity; so that when her husband came home, and was disturbed at the sight of her and inquired what was the cause of the disorder she was in, she began to accuse Joseph: and, "O husband," said she, "mayst thou not live a day longer if thou dost not punish the wicked slave who has desired to defile thy bed; who has neither minded who he was when he came to our house, so as to behave himself with modesty; nor has he been mindful of what favors he had received from thy bounty (as he must be an ungrateful man indeed, unless he, in every respect, carry himself in a manner agreeable to us): this man, I say, laid a private design to abuse thy wife, and this at the time of a festival, observing when thou wouldst be absent. So that it now is clear that his modesty, as it appeared to be formerly, was only because of the restraint he was in out of fear of thee, but that he was not really of a good disposition. This has been occasioned by his being advanced to honor beyond what he deserved, and what he hoped for; insomuch that he concluded, that he who was deemed fit to be trusted with thy estate and the government of thy family, and was preferred above thy eldest servants, might be allowed to touch thy wife also." Thus when she had ended her discourse, she showed him his garment, as if he then left it with her when he attempted to force her. But Potiphar not being able to disbelieve what his wife's tears showed, and what his wife said, and what he saw himself, and being seduced by his love to his wife, did not set himself about the examination of the truth; but taking it for granted that his wife was a modest woman, and condemning Joseph as a wicked man, he threw him into the malefactors' prison; and had a still higher opinion of his wife, and bare her witness that she was a woman of a becoming modesty and chastity."}

Chapter 40

Verse 3

Potiphar must be the captain of the guard in referance, who trusted Jospeh with the two officers of Pharaoh, the chief butler and the chief baker. He maybe deep in his heart knew his wife was lying about Joseph but to protect his reputation had put him in prison.

(Genesis 40:2-4) And Pharaoh was angry with his two officers, the chief butler and the chief baker. So he put them in custody in the house of the **captain of the guard**, in the prison, the place where Joseph was confined. And the **captain of the guard charged Joseph with them**, and he served them; so they were in custody for a while. (NKJV)

(Genesis 37:36) Now the Midianites had sold him in Egypt to **Potiphar, an officer of Pharaoh and captain of the guard**. (NKJV)

Verse 14

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: **and he shaved himself**, and changed his raiment, and came in unto Pharaoh. (Genesis 41:14 ASV)

According to the King Piye's Victory Stele entry to Pharaoh's presence involved one has to be circumcized, completely shaven and be a non-fish eater, this would explain why Joseph had to shave before entering Pharaoh's presence.

King Piye's Victory Stele

Does the Bible say anything about celebrating one's birthday or having a party for someone on their special day (birthday)?

We see a few birthdays mentioned in the Bible:

Pharaoh's Birthday
Genesis 40:20
Now it came to pass on the third day, which was Pharaoh's birthday, that he made a feast for all his servants; and he lifted up the head of the chief butler and of the chief baker among his servants.

Herod's Birthday

Matthew 14:6
But when Herod's birthday was celebrated, the daughter of Herodias danced before them and pleased Herod.

Job's Children celebrated their birthday
Job 1:4
And his sons would go and feast in their houses, each on his appointed day, and would send and invite their three sisters to eat and drink with them.

John the Baptist's Birthday
Luke 1:14
And you will have joy and gladness, and many will rejoice at his birth.

Christ's Birthday
Luke 2:11
For there is born to you this day in the city of David a Savior, who is Christ the Lord.

There are cults like the Jehovah witnesses who are against Birthdays which states reason's which make no sense like :

1)People were murder at the two birthdays mentioned in the Bible

2) Day of death better than birth

3) Not celebrated by Jews or Christians

4) Pagan

Jehovah's Witnesses do not celebrate birthdays, Thanksgiving, Christmas, Lent, or Easter. (Watchtower, 15 September 1987, 18).

"The Bible reports only two birthday celebrations, both of persons who were not servants of the true God. The first was that of Pharaoh of Egypt. It was marked by the hanging of Pharaoh's baker, who had been in prison with Joseph. … The second, some 1,800 years later, was the birthday of Herod Antipas [during which the daughter of Herodias asked for] 'The head of John the baptizer.' … Is it just coincidental that they are mentioned and that both were for persons not having God's approval? Or could it be that Jehovah deliberately had these details recorded in his Word, which he says is "beneficial for teaching, for reproving, for setting things straight"?" Watchtower 1980 Jul 15 pp.30-31

"Although childbirth is a joyful occasion, the Bible puts it in perspective with this interesting comment: "A name is better than good oil, and the day of death than the day of one's being born." (Eccl. 7:1) … So the imperfect life we have at birth is not really life at all from God's point of view. That is why a good "name" with God is so important! … Would it not be better to seek and rejoice in a good relationship with God than to celebrate a birth date?" Awake 1981 Dec 22 pp. 14-15

"Additionally, birthday celebrations tend to give excessive importance to an individual, no doubt one reason why early Christians shunned them. (Ecclesiastes 7:1) So you will find that Jehovah's Witnesses do not share in birthday festivities (the parties, singing, gift giving, and so forth)." School and Jehovah's Witnesses p.18

Answers :

1) But Herod & Pharaoh also killed people on days that wasn't their birthday.

2) So because of that, should we all commit suicide, or spend all our lives thinking we are going to die, I think not , that is not really a good excuse

3) Not true , Christian's of the early church did celebrated birthdays. Not every early Christians were against birthdays.

Tertullian 155-220 AD The Chaplet Chapter 3 ("As often as the anniversary comes round, we make offerings for the dead as birthday honours. ")

Ambrose (339–397AD) Concerning Virgins Book 1 Chapter 2 (" 5. And my task begins favourably, that since to-day is the birthday of a virgin, I have to speak of virgins, and the treatise has its beginning from this discourse. It is the birthday of a martyr, let us offer the victim. It is the birthday of St. Agnes, let men admire, let children take courage, let the married be astounded, let the unmarried take an example. ")

Did Jews celebrate their birthday, there was some that might of been against it but a big majority was not . Let's look at the Talmud:

The Talmud Yerushalmi (Rosh Hashana 3:8) relates that when the Amalekites attacked the Jewish people, they chose soldiers whose birthday fell out on the day of the battle. They perceived that a person's birthday is a lucky day for him, and therefore he will be successful in battle.

Rabbi Yosef Chaim of Baghdad writes in Ben Ish Chai (Parshat Re'eh 17) that some people celebrate their birthday because the day is a good sign for that person. He personally celebrated birthdays in his home.

The author of the Tiferet Yisrael commentary on the Mishna, Rabbi Yisrael Lifshitz, instructed his children that when one of them has a birthday the others should visit and bless him.

(Iggeret Tiferet Yisrael 6, Sefer Mayim HaHalacha).
("Similarly, distinguished members of Jerusalem's Jewish community used to visit Rabbi Shemuel Salant on his birthday and offer him their blessings.")

4) And the Bible also tells of Job being a Godly man and not being against his sons and daughters celebrating their birthday. If it was Idolatry He would of clearly been against it. And there is prophecy of people celebrating John the Baptist's Birthday. And the scripture teaches us Christ birth being celebrated by the angels. God is not against Birthdays unless you are planning to do something stupid on that day.

Josephus Antiques of the Jews Book 2 Chapter 5{"1. NOW Joseph, commending all his affairs to God, did not betake himself to make his defense, nor to give an account of the exact circumstances of the fact, but silently underwent the bonds and the distress he was in, firmly believing that God, who knew the cause of his affliction, and the truth of the fact, would be more powerful than those that inflicted the punishments upon him : - a proof of whose providence he quickly received; for the keeper of the prison taking notice of his care and fidelity in the affairs he had set him about, and the dignity of his countenance, relaxed his bonds, and thereby made his heavy calamity lighter, and more supportable to him. He also permitted him to make use of a diet better than that of the rest of the prisoners. Now, as his fellow prisoners, when their hard labors were over, fell to discoursing one among another, as is usual in such as are equal sufferers, and to inquire one of another what were the occasions of their being condemned to a prison: among them the king's cupbearer, and one that had been respected by him, was put in bonds, upon the king's anger at him. This man was under the same bonds with Joseph, and grew more familiar with him; and upon his observing that Joseph had a better understanding than the rest had, he told him of a dream he had, and desired he would interpret its meaning, complaining that, besides the afflictions he underwent from the king, God did also add to him trouble from his dreams.

2. He therefore said, that in his sleep he saw three clusters of grapes hanging upon three branches of a vine, large already, and ripe for gathering; and that he squeezed them into a cup which the king held in his hand; and when he had strained the wine, he gave it to the king to drink, and that he received it from him with a pleasant countenance. This, he said, was what he saw; and he desired Joseph, that if he had any portion of understanding in such matters, he would tell him what this vision foretold. Who bid him be of good cheer, and expect to be loosed from his bonds in three days' time, because the king desired his service, and was about to restore him to it again; for he let him know that God bestows the fruit of the vine upon men for good; which wine is poured out to him, and is the pledge of fidelity and mutual confidence among men; and puts an end to their quarrels, takes away passion and grief out of the minds of them that use it, and makes them cheerful. "Thou sayest that thou didst squeeze this wine from three clusters of grapes with thine hands, and that the king received it: know, therefore, that this vision is for thy good, and foretells a release from thy present distress within the same number of days as the branches had whence thou gatheredst thy grapes in thy sleep. However, remember what prosperity I have foretold thee when thou hast found it true by experience; and when thou art in authority, do not overlook us in this prison, wherein thou wilt leave us when thou art gone to the place we have foretold; for we are not in prison for any crime; but for the sake of our virtue and sobriety are we condemned to suffer the penalty of malefactors, and because we are not willing to injure him that has thus distressed us, though it were for our own pleasure." The cupbearer, therefore, as was natural to do, rejoiced to hear such an interpretation of his dream, and waited the completion of what had been thus shown him beforehand.

3. But another servant there was of the king, who had been chief baker, and was now bound in prison with the cupbearer; he also was in good hope, upon Joseph's interpretation of the other's vision, for he had seen a dream also; so he desired that Joseph would tell him what the visions he had seen the night before might mean. They were these that follow: - "Methought," says he, "I carried three baskets upon my head; two were full of loaves, and the third full of sweetmeats and other eatables, such as are prepared for kings; but that the fowls came flying, and eat them all up, and had no regard to my attempt to drive

them away." And he expected a prediction like to that of the cupbearer. But Joseph, considering and reasoning about the dream, said to him, that he would willingly be an interpreter of good events to him, and not of such as his dream denounced to him; but he told him that he had only three days in all to live, for that the [three] baskets signify, that on the third day he should be crucified, and devoured by fowls, while he was not able to help himself. Now both these dreams had the same several events that Joseph foretold they should have, and this to both the parties; for on the third day before mentioned, when the king solemnized his birth-day, he crucified the chief baker, but set the butler free from his bonds, and restored him to his former ministration.

4. But God freed Joseph from his confinement, after he had endured his bonds two years, and had received no assistance from the cupbearer, who did not remember what he had said to him formerly; "}

Chapter 41

A) And he had him ride in the second chariot which he had; and they cried out before him, "Bow the knee!" So he set him over all the land of Egypt. Pharaoh also said to Joseph, "I am Pharaoh, and without your consent no man may lift his hand or foot in all the land of Egypt." And Pharaoh called Joseph's name Zaphnath-Paaneah. And he gave him as a wife Asenath, the daughter of Poti-Pherah priest of On. So Joseph went out over all the land of Egypt. Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt in 1738 B.C

B) And the seven years of famine began to come, as Joseph had said. The famine was in all lands, but in all the land of Egypt there was bread in the year 1730 B.C

Is there significance in the Torah calling yaakov "yaakov" at the start of miketz, then switching to "yisrael" in the middle (midrash, jacob, protocl, Hebrew, Judaism)?

For those who doesn't know what miketz is let me explain it for them .

Miketz or Mikeitz is the tenth weekly Torah portion in the annual Jewish cycle of Torah reading. It constitutes Genesis 41:1–44:17.

Yaakov is Jacob in Hebrew

Yisrael is Israel in Hebrew

Remember Jacob named was changed by the Angel of the Lord when Jacob had his wrestling match with him.

Gen 32 (NKJV)[27] So He said to him, "What is your name?" He said, "Jacob."[28] And He said, "Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed."

Slowly but surely Jacob started receiving his new identity no longer Jacob which means that supplants, undermines; the heel …. But now he is Israel which means he struggles with God, who prevails with God.

Jacob is no longer the person who he was, God is bringing him to a new level in his walk with him , even though in this walk there has to be brokenness and shatteredness from the suffering he had to endure but he is in victory in God's eyes. And he has prevailed in his faith (trust) in God.

Josephus Antiques of the Jews Book 2 Chapter 5 {"and God contrived this method of deliverance for him. Pharaoh the king had seen in his sleep the same evening two visions; and after them had the interpretations of them both given him. He had forgotten the latter, but retained the dreams themselves. Being therefore troubled at what he had seen, for it seemed to him to be all of a melancholy nature, the next day he called together the wisest men among the Egyptians, desiring to learn from them the interpretation of his dreams. But when they hesitated about them, the king was so much the more disturbed. And now it was that the memory of Joseph, and his skill in dreams, came into the mind of the king's cupbearer, when he saw the confusion that Pharaoh was in; so he came and mentioned Joseph to him, as also the vision he had seen in prison, and how the event proved as he had said; as also that the chief baker was crucified on the very same day; and that this also happened to him according to the interpretation of Joseph. That Joseph himself was laid in bonds by Potiphar, who was his head cook, as a slave; but, he said, he was one of the noblest of the stock of the Hebrews; and said further, his father lived in great splendor. "If, therefore, thou wilt

send for him, and not despise him on the score of his misfortunes, thou wilt learn what thy dreams signify." So the king commanded that they should bring Joseph into his presence; and those who received the command came and brought him with them, having taken care of his habit, that it might be decent, as the king had enjoined them to do.

5. But the king took him by the hand; and, "O young man," says he, "for my servant bears witness that thou art at present the best and most skillful person I can consult with; vouchsafe me the same favors which thou bestowedst on this servant of mine, and tell me what events they are which the visions of my dreams foreshow; and I desire thee to suppress nothing out of fear, nor to flatter me with lying words, or with what may please me, although the truth should be of a melancholy nature. For it seemed to me that, as I walked by the river, I saw kine fat and very large, seven in number, going from the river to the marshes; and other kine of the same number like them, met them out of the marshes, exceeding lean and ill-favored, which ate up the fat and the large kine, and yet were no better than before, and not less miserably pinched with famine. After I had seen this vision, I awaked out of my sleep; and being in disorder, and considering with myself what this appearance should be, I fell asleep again, and saw another dream, much more wonderful than the foregoing, which still did more affright and disturb me: - I saw seven ears of corn growing out of one root, having their heads borne down by the weight of the grains, and bending down with the fruit, which was now ripe and fit for reaping; and near these I saw seven other ears of corn, meager and weak, for want of rain, which fell to eating and consuming those that were fit for reaping, and put me into great astonishment."

6. To which Joseph replied: - "This dream," said he, "O king, although seen under two forms, signifies one and the same event of things; for when thou sawest the fat kine, which is an animal made for the plough and for labor, devoured by the worser kine, and the ears of corn eaten up by the smaller ears, they foretell a famine, and want of the fruits of the earth for the same number of years, and equal with those when Egypt was in a happy state; and this so far, that the plenty of these years will be spent in the same number of years of scarcity, and that scarcity of necessary provisions will be very difficult to be corrected; as a sign whereof, the ill-favored kine, when they had devoured the better sort, could not be satisfied. But still God foreshows what is to come upon men, not to grieve them, but that, when they know it beforehand, they may by prudence make the actual experience of what is foretold the more tolerable. If thou, therefore, carefully dispose of the plentiful crops which will come in the former years, thou wilt procure that the future calamity will not be felt by the Egyptians."

7. Here upon the king wondered at the discretion and wisdom of Joseph; and asked him by what means he might so dispense the foregoing plentiful crops in the happy years, as to make the miserable crops more tolerable. Joseph then added this his advice: To spare the good crops, and not permit the Egyptians to spend them luxuriously, but to reserve what they would have spent in luxury beyond their necessity against the time of want. He also exhorted him to take the corn of the husbandmen, and give them only so much as will be sufficient for their food. Accordingly Pharaoh being surprised at Joseph, not only for his interpretation of the dream, but for the counsel he had given him, intrusted him with dispensing the corn; with power to do what he thought would be for the benefit of the people of Egypt, and for the benefit of the king, as believing that he who first discovered this method of acting, would prove the best overseer of it. But Joseph having this power given him by the king, with leave to make use of his seal, and to wear purple, drove in his chariot through all the land of Egypt, and took the corn of the husbandmen, allotting as much to every one as would be sufficient for seed, and for food, but without discovering to any one the reason why he did so."}

Josephus Antiques of the Jews Book 2 Chapter 6 {"1. JOSEPH was now grown up to thirty years of age, and enjoyed great honors from the king, who called him Psothom Phanech, out of regard to his prodigious degree of wisdom; for that name denotes *the revealer of secrets*. He also married a wife of very high quality; for he married the daughter of Petephres, one of the priests of Heliopolis; she was a virgin, and her name was Asenath. By her he had children before the scarcity came on; Manasseh, the elder, which signifies *forgetful,* because his present happiness made him forget his former misfortunes; and Ephraim, the younger, which signifies *restored,* because he was restored to the freedom of his forefathers. Now after Egypt had happily passed over seven years, according to Joseph's interpretation of the dreams, the famine came upon them in the eighth year; and because this misfortune fell upon them when they had no sense of it beforehand, they were all sorely afflicted by it, and came running to the king's gates; and he called upon Joseph, who sold the corn to them, being become confessedly a savior to the whole multitude of the Egyptians. Nor did he open this market of corn for the people of that country only, but strangers had liberty to buy also; Joseph being willing that all men, who are naturally akin to one another, should have assistance from those that lived in happiness."}

Chapter 42

Josephus Antiques of the Jews Book 2 Chapter 6 {"2. Now Jacob also, when he understood that foreigners might come, sent all his sons into Egypt to buy corn, for the land of Canaan was grievously afflicted with the famine; and this great misery touched the whole continent. He only retained Benjamin, who was born to him by Rachel, and was of the same mother with Joseph. These sons of Jacob then came into Egypt, and applied themselves to Joseph, wanting to buy corn; for nothing of this kind was

done without his approbation, since even then only was the honor that was paid the king himself advantageous to the persons that paid it, when they took care to honor Joseph also. Now when he well knew his brethren, they thought nothing of him; for he was but a youth when he left them, and was now come to an age so much greater, that the lineaments of his face were changed, and he was not known by them: besides this, the greatness of the dignity wherein he appeared, suffered them not so much as to suspect it was he. He now made trial what sentiments they had about affairs of the greatest consequence; for he refused to sell them corn, and said they were come as spies of the king's affairs; and that they came from several countries, and joined themselves together, and pretended that they were of kin, it not being possible that a private man should breed up so many sons, and those of so great beauty of countenance as they were, such an education of so many children being not easily obtained by kings themselves. Now this he did in order to discover what concerned his father, and what happened to him after his own departure from him, and as desiring to know what was become of Benjamin his brother; for he was afraid that they had ventured on the like wicked enterprise against him that they had done to himself, and had taken him off also.

3. Now these brethren of his were under distraction and terror, and thought that very great danger hung over them; yet not at all reflecting upon their brother Joseph, and standing firm under the accusations laid against them, they made their defense by Reubel, the eldest of them, who now became their spokesman: "We come not hither," said he, "with any unjust design, nor in order to bring any harm to the king's affairs; we only want to be preserved, as supposing your humanity might be a refuge for us from the miseries which our country labors under, we having heard that you proposed to sell corn, not only to your own countrymen, but to strangers also, and that you determined to allow that corn, in order to preserve all that want it; but that we are brethren, and of the same common blood, the peculiar lineaments of our faces, and those not so much different from one another, plainly show. Our father's name is Jacob, an Hebrew man, who had twelve of us for his sons by four wives; which twelve of us, while we were all alive, were a happy family; but when one of our brethren, whose name was Joseph, died, our affairs changed for the worse, for our father could not forbear to make a long lamentation for him; and we are in affliction, both by the calamity of the death of our brother, and the miserable state of our aged father. We are now, therefore, come to buy corn, having intrusted the care of our father, and the provision for our family, to Benjamin, our youngest brother; and if thou sendest to our house, thou mayst learn whether we are guilty of the least falsehood in what we say."

4. And thus did Reubel endeavor to persuade Joseph to have a better opinion of them. But when he had learned from them that Jacob was alive, and that his brother was not destroyed by them, he for the present put them in prison, as intending to examine more into their affairs when he should be at leisure. But on the third day he brought them out, and said to them, "Since you constantly affirm that you are not come to do any harm to the king's affairs; that you are brethren, and the sons of the father whom you named; you will satisfy me of the truth of what you say, if you leave one of your company with me, who shall suffer no injury here; and if, when ye have carried corn to your father, you will come to me again, and bring your brother, whom you say you left there, along with you, for this shall be by me esteemed an assurance of the truth of what you have told me." Hereupon they were in greater grief than before; they wept, and perpetually deplored one among another the calamity of Joseph; and said, "They were fallen into this misery as a punishment inflicted by God for what evil contrivances they had against him." And Reubel was large in his reproaches of them for their too late repentance, whence no profit arose to Joseph; and earnestly exhorted them to bear with patience whatever they suffered, since it was done by God in way of punishment, on his account. Thus they spake to one another, not imagining that Joseph understood their language. A general sadness also seized on them at Reubel's words, and a repentance for what they had done; and they condemned the wickedness they had perpetrated, for which they judged they were justly punished by God. Now when Joseph saw that they were in this distress, he was so affected at it that he fell into tears, and not being willing that they should take notice of him, he retired; and after a while came to them again, and taking Symeon in order to his being a pledge for his brethren's return, he bid them take the corn they had bought, and go their way. He also commanded his steward privily to put the money which they had brought with them for the purchase of corn into their sacks, and to dismiss them therewith; who did what he was commanded to do.

5. Now when Jacob's sons were come into the land of Canaan, they told their father what had happened to them in Egypt, and that they were taken to have come thither as spies upon the king; and how they said they were brethren, and had left their eleventh brother with their father, but were not believed; and how they had left Symeon with the governor, until Benjamin should go thither, and be a testimonial of the truth of what they had said: and they begged of their father to fear nothing, but to send the lad along with them. But Jacob was not pleased with any thing his sons had done; and he took the detention of Symeon heinously, and thence thought it a foolish thing to give up Benjamin also. Neither did he yield to Reubel's persuasion, though he begged it of him, and gave leave that the grandfather might, in way of requital, kill his own sons, in case any harm came to Benjamin in the journey. So they were distressed, and knew not what to do; nay, there was another accident that still disturbed them more, - the money that was found hidden in their sacks of corn. Yet when the corn they had brought failed them, and when the famine still afflicted them, and necessity forced them, Jacob did [not] still resolve to send Benjamin with his brethren, although there was no returning into Egypt unless they came with what they had promised."}

Chapter 43

The Sinfulness Of Sin by Ralph Venning {" That cannot be our happiness which is below us. God's design in making the creatures was that they should serve us, and not that they should be served by us. God put Adam colere*, to till the earth, not colere,* to worship the earth and make a god of it, as earthly-minded men do, for covetousness is sin. *[The same word (in Latin) bears both meanings.] Not only did God place them below man, but man reckons them below himself; for skin for skin, or skin after skin, yea, all that a man hath will he give for his life--which is a great truth, though spoken by the Father of lies. By this it is evident that man reckons all below himself. Though old Jacob's life was bound up in the life of young Benjamin, yet he would part with him rather than starve. (Genesis 43:14) Now, without further amplification, it is as clear as the sun, that what is inferior to us cannot be our happiness. "}

Verse 9

In Judah offering himself he forshallows Jesus Christ who was to come from his seed which his offering was for our sins on the Crosss

(Genesis 43:9) "I myself will be surety for him; from my hand you shall require him. If I do not bring him back to you and set him before you, then let me bear the blame forever. (NKJV)

Genesis 44:33 "Now therefore, please let your servant remain instead of the lad as a slave to my lord, and let the lad go up with his brothers.

In Judah stating he was to bear the blame forever , if Benjamin would not return Jesus states the same toward us Christians in referance to Salvation

(John 6:39) "This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. (NKJV)

In Judah case it wasn't a sure thing but in Jesus case it is a guarantee because he is God who is able to do it

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Josephus Antiques of the Jews Book 2 Chapter 6 {" Now the misery growing every day worse, and his sons begging it of him, he had no other course to take in his present circumstances. And Judas, who was of a bold temper on other occasions, spake his mind very freely to him: "That it did not become him to be afraid on account of his son, nor to suspect the worst, as he did; for nothing could be done to his son but by the appointment of God, which must also for certain come to pass, though he were at home with him; that he ought not to condemn them to such manifest destruction; nor deprive them of that plenty of food they might have from Pharaoh, by his unreasonable fear about his son Benjamin, but ought to take care of the preservation of Symeon, lest, by attempting to hinder Benjamin's journey, Symeon should perish. He exhorted him to trust God for him; and said he would either bring his son back to him safe, or, together with his, lose his own life." So that Jacob was at length persuaded, and delivered Benjamin to them, with the price of the corn doubled; he also sent presents to Joseph of the fruits of the land of Canaan, balsam and rosin, as also turpentine and honey. Now their father shed many tears at the departure of his sons, as well as themselves. His concern was, that he might receive them back again safe after their journey; and their concern was, that they might find their father well, and no way afflicted with grief for them. And this lamentation lasted a whole day; so that the old man was at last tired with grief, and staid behind; but they went on their way for Egypt, endeavoring to mitigate their grief for their present misfortunes, with the hopes of better success hereafter.

6. As soon as they came into Egypt, they were brought down to Joseph: but here no small fear disturbed them, lest they should be accused about the price of the corn, as if they had cheated Joseph. They then made a long apology to Joseph's steward; and told him, that when they came home they found the money in their sacks, and that they had now brought it along with them. He said he did not know what they meant: so they were delivered from that fear. And when he had loosed Symeon, and put him into a handsome habit, he suffered him to be with his brethren; at which time Joseph came from his attendance on the king. So they offered him their presents; and upon his putting the question to them about their father, they answered that they found him well. He also, upon his discovery that Benjamin was alive, asked whether this was their younger brother; for he had seen him. Whereupon they said he was: he replied, that the God over all was his protector. But when his affection to him made him shed tears, he retired, desiring he might not be seen in that plight by his brethren. Then Joseph took them to supper, and they were set down in the same order as they used to sit at their father's table. And although Joseph treated them all kindly, yet did he send a mess to Benjamin that was double to what the rest of the guests had for their shares."}

Chapter 44

What is the difference between divination, revelation, reason, and intuition? They are all ways of knowing.

Divination has to do being possessed by demons or so-called spirits to see the future this I know by experience when I was in Santeria and Satanism before becoming a Christian and leaving this behind

Revelation comes directly from God by a vision , a dream or a prophecy from you or someone else

Reason comes from common sense and thinking

Intuition comes naturally to understand something immediately, without the need for conscious reasoning

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Josephus Antiques of the Jews Book 2 Chapter 6 {" 7. Now when after supper they had composed themselves to sleep, Joseph commanded his steward both to give them their measures of corn, and to hide its price again in their sacks; and that withal they should put into Benjamin's sack the golden cup, out of which he loved himself to drink. - which things he did, in order to make trial of his brethren, whether they would stand by Benjamin when he should be accused of having stolen the cup, and should appear to be in danger; or whether they would leave him, and, depending on their own innocency, go to their father without him. When the servant had done as he was bidden, the sons of Jacob, knowing nothing of all this, went their way, and took Symeon along with them, and had a double cause of joy, both because they had received him again, and because they took back Benjamin to their father, as they had promised. But presently a troop of horsemen encompassed them, and brought with them Joseph's servant, who had put the cup into Benjamin's sack. Upon which unexpected attack of the horsemen they were much disturbed, and asked what the reason was that they came thus upon men, who a little before had been by their lord thought worthy of an honorable and hospitable reception? They replied, by calling them wicked wretches, who had forgot that very hospitable and kind treatment which Joseph had given them, and did not scruple to be injurious to him, and to carry off that cup out of which he had, in so friendly a manner, drank to them, and not regarding their friendship with Joseph, no more than the danger they should be in if they were taken, in comparison of the unjust gain. Hereupon he threatened that they should be punished; for though they had escaped the knowledge of him who was but a servant, yet had they not escaped the knowledge of God, nor had gone off with what they had stolen; and, after all, asked why we come upon them, as if they knew nothing of the matter: and he told them that they should immediately know it by their punishment. This, and more of the same nature, did the servant say, in way of reproach to them: but they being wholly ignorant of any thing here that concerned them, laughed at what he said, and wondered at the abusive language which the servant gave them, when he was so hardy as to accuse those who did not before so much as retain the price of their corn, which was found in their sacks, but brought it again, though nobody else knew of any such thing, - so far were they from offering any injury to Joseph voluntarily. But still, supposing that a search would be a more sure justification of themselves than their own denial of the fact, they bid him search them, and that if any of them had been guilty of the theft, to punish them all; for being no way conscious to themselves of any crime, they spake with assurance, and, as they thought, without any danger to themselves also. The servants desired there might be a search made; but they said the punishment should extend to him alone who should be found guilty of the theft. So they made the search; and, having searched all the rest, they came last of all to Benjamin, as knowing it was Benjamin's sack in which they had hidden the cup, they having indeed searched the rest only for a show of accuracy: so the rest were out of fear for themselves, and were now only concerned about Benjamin, but still were well assured that he would also be found innocent; and they reproached those that came after them for their hindering them, while they might, in the mean while, have gotten a good way on their journey. But as soon as they had searched Benjamin's sack, they found the cup, and took it from him; and all was changed into mourning and lamentation. They rent their garments, and wept for the punishment which their brother was to undergo for his theft, and for the delusion they had put on their father, when they promised they would bring Benjamin safe to him. What added to their misery was, that this melancholy accident came unfortunately at a time when they thought they had been gotten off clear; but they confessed that this misfortune of their brother, as well as the grief of their father for him, was owing to themselves, since it was they that forced their father to send him with them, when he was averse to it.

8. The horsemen therefore took Benjamin and brought him to Joseph, his brethren also following him; who, when he saw him in custody, and them in the habit of mourners, said, "How came you, vile wretches as you are, to have such a strange notion of my kindness to you, and of God's providence, as impudently to do thus to your benefactor, who in such an hospitable manner had entertained you ?" Whereupon they gave up themselves to be punished, in order to save Benjamin; and called to mind what a wicked enterprise they had been guilty of against Joseph. They also pronounced him more happy than themselves, if he were dead, in being freed from the miseries of this life; and if he were alive, that he enjoyed the pleasure of seeing God's vengeance upon them. They said further; that they were the plague of their father, since they should now add to his former affliction for Joseph, this other affliction for Benjamin. Reubel also was large in cutting them upon this occasion. But Joseph dismissed them; for he said they had been guilty of no offense, and that he would content himself with the lad's punishment; for he said it

was not a fit thing to let him go free, for the sake of those who had not offended; nor was it a fit thing to punish them together with him who had been guilty of stealing. And when he promised to give them leave to go away in safety, the rest of them were under great consternation, and were able to say nothing on this sad occasion. But Judas, who had persuaded their father to send the lad from him, being otherwise also a very bold and active man, determined to hazard himself for the preservation of his brother. "It is true," said he, "O governor, that we have been very wicked with regard to thee, and on that account deserved punishment; even all of us may justly be punished, although the theft were not committed by all, but only by one of us, and he the youngest also; but yet there remains some hope for us, who otherwise must be under despair on his account, and this from thy goodness, which promises us a deliverance out of our present danger. And now I beg thou wilt not look at us, or at that great crime we have been guilty of, but at thy own excellent nature, and take advice of thine own virtue, instead of that wrath thou hast against us; which passion those that otherwise are of lower character indulge, as they do their strength, and that not only on great, but also on very trifling occasions. Overcome, sir, that passion, and be not subdued by it, nor suffer it to slay those that do not otherwise presume upon their own safety, but are desirous to accept of it from thee; for this is not the first time that thou wilt bestow it on us, but before, when we came to buy corn, thou affordedst us great plenty of food, and gavest us leave to carry so much home to our family as has preserved them from perishing by famine. Nor is there any difference between not overlooking men that were perishing for want of necessaries, and not punishing those that seem to be offenders, and have been so unfortunate as to lose the advantage of that glorious benefaction which they received from thee. This will be an instance of equal favor, though bestowed after a different manner; for thou wilt save those this way whom thou didst feed the other; and thou wilt hereby preserve alive, by thy own bounty, those souls which thou didst not suffer to be distressed by famine, it being indeed at once a wonderful and a great thing to sustain our lives by corn, and to bestow on us that pardon, whereby, now we are distressed, we may continue those lives. And I am ready to suppose that God is willing to afford thee this opportunity of showing thy virtuous disposition, by bringing us into this calamity, that it may appear thou canst forgive the injuries that are done to thyself, and mayst be esteemed kind to others, besides those who, on other accounts, stand in need of thy assistance; since it is indeed a right thing to do well to those who are in distress for want of food, but still a more glorious thing to save those who deserve to be punished, when it is on account of heinous offenses against thyself; for if it be a thing deserving commendation to forgive such as have been guilty of small offenses, that tend to a person's loss, and this be praiseworthy in him that overlooks such offenses, to restrain a man's passion as to crimes which are capital to the guilty, is to be like the most excellent nature of God himself. And truly, as for myself, had it not been that we had a father, who had discovered, on occasion of the death of Joseph, how miserably he is always afflicted at the loss of his sons, I had not made any words on account of the saving of our own lives; I mean, any further than as that would be an excellent character for thyself, to preserve even those that would have nobody to lament them when they were dead, but we would have yielded ourselves up to suffer whatsoever thou pleasedst; but now (for we do not plead for mercy to ourselves, though indeed, if we die, it will be while we are young, and before we have had the enjoyment of life) have regard to our father, and take pity of his old age, on whose account it is that we make these supplications to thee. We beg thou wilt give us those lives which this wickedness of ours has rendered obnoxious to thy punishment; and this for his sake who is not himself wicked, nor does his being our father make us wicked. He is a good man, and not worthy to have such trials of his patience; and now, we are absent, he is afflicted with care for us. But if he hear of our deaths, and what was the cause of it, he will on that account die an immature death; and the reproachful manner of our ruin will hasten his end, and will directly kill him; nay, will bring him to a miserable death, while he will make haste to rid himself out of the world, and bring himself to a state of insensibility, before the sad story of our end come abroad into the rest of the world. Consider these things in this manner, although our wickedness does now provoke thee with a just desire of punishing that wickedness, and forgive it for our father's sake; and let thy commiseration of him weigh more with thee than our wickedness. Have regard to the old age of our father, who, if we perish, will be very lonely while he lives, and will soon die himself also. Grant this boon to the name of fathers, for thereby thou wilt honor him that begat thee, and will grant it to thyself also, who enjoyest already that denomination; thou wilt then, by that denomination, be preserved of God, the Father of all, - by showing a pious regard to which, in the case of our father, thou wilt appear to honor him who is styled by the same name; I mean, if thou wilt have this pity on our father, upon this consideration, how miserable he will be if he be deprived of his sons! It is thy part therefore to bestow on us what God has given us, when it is in thy power to take it away, and so to resemble him entirely in charity; for it is good to use that power, which can either give or take away, on the merciful side; and when it is in thy power to destroy, to forget that thou ever hadst that power, and to look on thyself as only allowed power for preservation; and that the more any one extends this power, the greater reputation does he gain to himself. Now, by forgiving our brother what he has unhappily committed, thou wilt preserve us all; for we cannot think of living if he be put to death, since we dare not show ourselves alive to our father without our brother, but here must we partake of one and the same catastrophe of his life. And so far we beg of thee, O governor, that if thou condemnest our brother to die, thou wilt punish us together with him, as partners of his crime, - for we shall not think it reasonable to be reserved to kill ourselves for grief of our brother's death, but so to die rather as equally guilty with him of this crime. I will only leave with thee this one consideration, and then will say no more, viz. that our brother committed this fault when he was young, and not yet of confirmed wisdom in his conduct; and that men naturally forgive such young persons. I end here, without adding what more I have to say, that in case thou condemnest us, that omission may be supposed to have hurt us, and permitted thee to take the severer side. But in case thou settest us free, that this may be ascribed to thy own goodness, of which thou art inwardly conscious, that thou freest us from condemnation; and that not by barely preserving us, but by granting us such a favor as will make us appear more righteous than we really are, and by representing to thyself more motives for our deliverance than we are able to produce ourselves. If, therefore, thou resolvest to slay him, I desire thou wilt slay me in his stead, and send him back to his father; or if thou pleasest to retain him with thee as a slave, I am fitter to labor for thy advantage in that capacity, and, as

thou seest, am better prepared for either of those sufferings.

So Judas, being very willing to undergo any thing whatever for the deliverance of his brother, cast himself down at Joseph's feet, and earnestly labored to assuage and pacify his anger. All his brethren also fell down before him, weeping and delivering themselves up to destruction for the preservation of the life of Benjamin."}

Chapter 45

Verse 1

Genesis 45:1 NKJV 1 Then Joseph could not restrain himself before all those who stood by him, and he cried out, "Make everyone go out from me!" So no one stood with him while Joseph made himself known to his brothers.

Joseph could not restrain himself as he did infront of them before athough he did cry but not in their presence .

Genesis 42:24 And he turned himself away from them and wept. Then he returned to them again, and talked with them. And he took Simeon from them and bound him before their eyes.

Genesis 43:30-31 NKJV 30 Now his heart yearned for his brother; so Joseph made haste and sought somewhere to weep. And he went into his chamber and wept there. 31 Then he washed his face and came out; and he restrained himself, and said, "Serve the bread."

and he cried out, "Make everyone go out from me!" So no one stood with him while Joseph made himself known to his brothers. In Joseph's brothers second trip Joseph reveals himself to his brothers after Judah's speach.

Acts 7:13 NKJV 13 "And the second time Joseph was made known to his brothers, and Joseph's family became known to the Pharaoh.

In this verse we also see a picture of Jesus revealing himself to his disciples after his resurection

Verse 2

Genesis 45:2 NKJV 2 And he wept aloud, and the Egyptians and the house of Pharaoh heard it.

It was aloud cry , all those years of possibly holding it in. Athough he thought he was free from those feelings , he was not as we see in this verse. Here we see that true forgiveness happen.

Genesis 41:51 NKJV 51 Joseph called the name of the firstborn Manasseh: "For God has made me forget all my toil and all my father's house."

Verse 3

Genesis 45:3 NKJV 3 Then Joseph said to his brothers, "I am Joseph; does my father still live?" But his brothers could not answer him, for they were dismayed in his presence.

A concern for his Father , Before he did ask about his Father but by his action of putting his brothers in Jail for three days not knowing if he had food in that time seem to me like he wasn't concern about him as he is now possibly feeling regret for what he did.

Genesis 42:17 NKJV 17 So he put them all together in prison three days.

But his brothers could not answer him, for they were dismayed in his presence. dismayed or in shocked. This is our brother 2nd to Pharaoh he should be dead or a slave , not ruling over Egypt.

Verse 4

Genesis 45:3-4 NKJV 3 Then Joseph said to his brothers, "I am Joseph;..... And Joseph said to his brothers, "Please come near to

me." So they came near. Then he said: "I am Joseph your brother, whom you sold into Egypt.

I am Joseph ,"I am Joseph your brother, had to repeat himself to his brothers by the shock they was still in unbelief the news was enough to leave them amaze and speachless

Verse 5

Genesis 45:5 NKJV 5 "But now, do not therefore be grieved or angry with yourselves because you sold me here; for God sent me before you to preserve life.

Joseph acknowledges God's sovernity in being sold as a slave after all these years he said God sent me also in verse 7 and in verse 8 he says So now it was not you who sent me here, but God.

Genesis 45:7 NKJV 7 "And God sent me before you to preserve a posterity for you in the earth, and to save your lives by a great deliverance.

Genesis 45:8 NKJV 8 "So now it was not you who sent me here, but God; and He has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

The evil that others do God many times means it for our good and others. Whether it is to build our chartaer or make a change in someone elses lives . Joseph states in Genesis 50

Genesis 50:20 NKJV 20 "But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive.

We can also look at the cross Where it was ordain by God the evil that was to be done by the chief priest and soliders in killing Christ was for their salvation and ours .

Acts 2:22-23 NKJV 22 "Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know-- 23 "Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death;

Acts 4:27-28 NKJV 27 "For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together 28 "to do whatever Your hand and Your purpose determined before to be done.

As the Epistle of Romans states

Romans 8:28 NKJV 28 And we know that all things work together for good to those who love God, to those who are the called according to His purpose.

Verse 6

Genesis 45:6 NKJV 6 "For these two years the famine has been in the land, and there are still five years in which there will be neither plowing nor harvesting.

Joseph is Now 39 years old . He started working for Pharaoh at the age of thirty and the seven years of abundance with the first two years of famine now had passed. There was still five more years to go for Pharaoh's dream in Genesis 41 to be fullfilled completely .

Genesis 41:46 NKJV 46 Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

Which there will be neither plowing nor harvesting. it is believed by some that what happen to cause the famine that would make it impossible to plow and harvest that is that the Egyptain Nile got over flooded causing a destuction in fruits and vegetables that got drown , others would say it was a lack of rain which cause vegetation and fruits not to grow. Either way in Pharoah's dream we see the cows both the good looking ones and the ugly ones coming from the river

which is the Nile and could be the cause of that famine.

Genesis 41:2-3 NKJV 2 Suddenly there came up out of the river seven cows, fine looking and fat; and they fed in the meadow. 3 Then behold, seven other cows came up after them out of the river, ugly and gaunt, and stood by the other cows on the bank of the river.

Verse 8

Genesis 45:8 NKJV 8 "So now it was not you who sent me here, but God; and He has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

In God's sovernity as spoken before he willed that Joseph brothers sold him to be a slave to bring about the fullfillment of Joseph dream . It is impossible to stop God's purpose and when God speaks the world turns everything around for that purpose.

Isaiah 46:10-11 NKJV 10 Declaring the end from the beginning, And from ancient times things that are not yet done, Saying, 'My counsel shall stand, And I will do all My pleasure,' 11 Calling a bird of prey from the east, The man who executes My counsel, from a far country. Indeed I have spoken it; I will also bring it to pass. I have purposed it; I will also do it.

He has made me a father to Pharaoh,... which means a leader especially spiritaul matters and one who would help them if they was in need

Judges 17:10 NKJV 10 Micah said to him, "Dwell with me, and be a father and a priest to me, and I will give you ten shekels of silver per year, a suit of clothes, and your sustenance." So the Levite went in.

Judges 18:19 NKJV 19 And they said to him, "Be quiet, put your hand over your mouth, and come with us; be a father and a priest to us. Is it better for you to be a priest to the household of one man, or that you be a priest to a tribe and a family in Israel?"

Job 29:16 NKJV 16 I was a father to the poor, And I searched out the case that I did not know.

This title Jesus told us not to take for ourselves

Matthew 23:9 NKJV 9 "Do not call anyone on earth your father; for One is your Father, He who is in heaven.

Athough Paul called himself a Father to the church of Corinthians, he said you do not have many Fathers and refrain from using the exact word about himself but said he begat them.

1 Corinthians 4:15 NKJV 15 For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel.

He also said the same concerning Onesimus and Timothy calling them sons

Phm 1:10 I appeal to you for my son Onesimus, whom I have begotten while in my chains, (NKJV)

2Timothy 2:1 ¶ You therefore, my son, be strong in the grace that is in Christ Jesus.

But he could of mostlikly since he was an Apostle

Verse 9

Genesis 45:9 NKJV 9 "Hurry and go up to my father, and say to him, 'Thus says your son Joseph: "God has made me lord of all Egypt; come down to me, do not tarry.

Verse 9 states Hurry and go up to my father, , do not tarry and in verse 13 you shall hurry and bring my father down here ..... Now that the pretending is all over and his revenge is satified , I desire badly to see my Father Joseph must of said to himself

Genesis 45:13 NKJV 13 "So you shall tell my father of all my glory in Egypt, and of all that you have seen; and you shall hurry and bring my father down here."

Verse 17-23

Genesis 45:17-23 NKJV 17 And Pharaoh said to Joseph, "Say to your brothers, 'Do this: Load your animals and depart; go to the land of Canaan. 18 'Bring your father and your households and come to me; I will give you the best of the land of Egypt, and you will eat the fat of the land. 19 'Now you are commanded-do this: Take carts out of the land of Egypt for your little ones and your wives; bring your father and come. 20 'Also do not be concerned about your goods, for the best of all the land of Egypt is yours.'" 21 Then the sons of Israel did so; and Joseph gave them carts, according to the command of Pharaoh, and he gave them provisions for the journey. 22 He gave to all of them, to each man, changes of garments; but to Benjamin he gave three hundred pieces of silver and five changes of garments. 23 And he sent to his father these things: ten donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain, bread, and food for his father for the journey.

It was all the abundance that was brought from Egypt that gave Jacob faith that his son Joseph was still alive.

Genesis 45:26-28 NKJV 26 And they told him, saying, "Joseph is still alive, and he is governor over all the land of Egypt." And Jacob's heart stood still, because he did not believe them. 27 But when they told him all the words which Joseph had said to them, and when he saw the carts which Joseph had sent to carry him, the spirit of Jacob their father revived. 28 Then Israel said, "It is enough. Joseph my son is still alive. I will go and see him before I die."

The Bible is a book of evidence not just statements . Thomas needed evidence to know Jesus rose from the dead and he got it when Jesus appeared to him, just as Jacob need evidence to know that his son still lived.

John 20:25-31 NKJV 25 The other disciples therefore said to him, "We have seen the Lord." So he said to them, "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe." 26 And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, "Peace to you!" 27 Then He said to Thomas, "Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing." 28 And Thomas answered and said to Him, "My Lord and my God!" 29 Jesus said to him, "Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed." 30 And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; 31 but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.

Josephus Antiques of the Jews Book 2 Chapter 6 {"10. But Joseph, as overcome now with his affections, and no longer able to personate an angry man, commanded all that were present to depart, that he might make himself known to his brethren when they were alone; and when the rest were gone out, he made himself known to his brethren; and said, "I commend you for your virtue, and your kindness to our brother: I find you better men than I could have expected from what you contrived about me. Indeed, I did all this to try your love to your brother; so I believe you were not wicked by nature in what you did in my case, but that all has happened according to God’s will, who has hereby procured our enjoyment of what good things we have; and, if he continue in a favorable disposition, of what we hope for hereafter. Since, therefore, I know that our father is safe and well, beyond expectation, and I see you so well disposed to your brother, I will no longer remember what guilt you seem to have had about me, but will leave off to hate you for that your wickedness; and do rather return you my thanks, that you have concurred with the intentions of God to bring things to their present state. I would have you also rather to forget the same, since that imprudence of yours is come to such a happy conclusion, than to be uneasy and blush at those your offenses. Do not, therefore, let your evil intentions, when you condemned me, and that bitter remorse which might follow, be a grief to you now, because those intentions were frustrated. Go, therefore, your way, rejoicing in what has happened by the Divine Providence, and inform your father of it, lest he should be spent with cares for you, and deprive me of the most agreeable part of my felicity; I mean, lest he should die before he comes into my sight, and enjoys the good things that we now have. Bring, therefore, with you our father, and your wives and children, and all your kindred, and remove your habitations hither; for it is not proper that the persons dearest to me should live remote from me, now my affairs are so prosperous, especially when they must endure five more years of famine." When Joseph had said this, he embraced his brethren, who were in tears and sorrow; but the generous kindness of their brother

seemed to leave among them no room for fear, lest they should be punished on account of what they had consulted and acted against him; and they were then feasting. Now the king, as soon as he heard that Joseph's brethren were come to him, was exceeding glad of it, as if it had been a part of his own good fortune; and gave them wagons full of corn and gold and silver, to be conveyed to his father. Now when they had received more of their brother part to be carried to their father, and part as free gifts to every one of themselves, Benjamin having still more than the rest, they departed. "}

Josephus Antiques of the Jews Book 2 Chapter 7 {"1. As soon as Jacob came to know, by his sons returning home, in what state Joseph was, that he had not only escaped death, for which yet he lived all along in mourning, but that he lived in splendor and happiness, and ruled over Egypt, jointly with the king, and had intrusted to his care almost all his affairs, he did not think any thing he was told to be incredible, considering the greatness of the works of God, and his kindness to him, although that kindness had, for some late times, been intermitted;"}

Chapter 46

A) Then Jacob while being 130 years of age arose from Beersheba; and the sons of Israel carried their father Jacob, their little ones, and their wives, in the carts which Pharaoh had sent to carry him. So they took their livestock and their goods, which they had acquired in the land of Canaan, and went to Egypt, Jacob and all his descendants with him in the year 1728 B.C

How many of Jacob's descendants went to Egypt?

The Hebrew Old Testament says 70

(Genesis 46:27) And the sons of Joseph who were born to him in Egypt were two persons. All the persons of the house of Jacob who went to Egypt were seventy. (NKJV)

(Deuteronomy 10:22) "Your fathers went down to Egypt with seventy persons, and now the LORD your God has made you as the stars of heaven in multitude. (NKJV)

The Book of Acts which qoutes the Greek version of the Old Testament named the Septuagint states 75

(Acts 7:14) "Then Joseph sent and called his father Jacob and all his relatives to him, seventy-five people. (NKJV)

(Genesis 46:27) And the sons of Joseph, who were born to him in the land of Egypt, were nine souls; all the souls of the house of Jacob who came with Joseph into Egypt, were seventy-five souls. (LXXE)

Josephus Antiques of the Jews Book 2 Chapter 7{"so he immediately and zealously set out upon his journey to him.

2. When he came to the Well of the Oath, (Beersheba,) he offered sacrifice to God; and being afraid that the happiness there was in Egypt might tempt his posterity to fall in love with it, and settle in it, and no more think of removing into the land of Canaan, and possessing it, as God had promised them; as also being afraid, lest, if this descent into Egypt were made without the will of God, his family might be destroyed there; out of fear, withal, lest he should depart this life before he came to the sight of Joseph; he fell asleep, revolving these doubts in his mind.

3. But God stood by him, and called him twice by his name; and when he asked who he was, God said, "No, sure; it is not just that thou, Jacob, shouldst be unacquainted with that God who has been ever a protector and a helper to thy forefathers, and after them to thyself: for when thy father would have deprived thee of the dominion, I gave it thee; and by my kindness it was that, when thou wast sent into Mesopotamia all alone, thou obtainedst good wives, and returnedst with many children, and much wealth. Thy whole family also has been preserved by my providence; and it was I who conducted Joseph, thy son, whom thou gavest up for lost, to the enjoyment of great prosperity. I also made him lord of Egypt, so that he differs but little from a king. Accordingly, I come now as a guide to thee in this journey; and foretell to thee, that thou shalt die in the arms of Joseph: and I inform thee, that thy posterity shall be many ages in authority and glory, and that I will settle them in the land which I have promised them."

4. Jacob, encouraged by this dream, went on more cheerfully for Egypt with his sons, and all belonging to them. Now they

were in all seventy. I once, indeed, thought it best not to set down the names of this family, especially because of their difficult pronunciation [by the Greeks]; but, upon the whole, I think it necessary to mention those names, that I may disprove such as believe that we came not originally from Mesopotamia, but are Egyptians. Now Jacob had twelve sons; of these Joseph was come thither before. We will therefore set down the names of Jacob's children and grandchildren. Reuben had four sons - Anoch, Phallu, Assaron, Charmi. Simeon had six - Jamuel, Jamin, Avod, Jachin, Soar, Saul. Levi had three sons - Gersom, Caath, Merari. Judas had three sons - Sala, Phares, Zerah; and by Phares two grandchildren, Esrom and Amar. Issachar had four sons - Thola, Phua, Jasob, Samaron. Zabulon had with him three sons - Sarad, Helon, Jalel. So far is the posterity of Lea; with whom went her daughter Dinah. These are thirty-three. Rachel had two sons, the one of whom, Joseph, had two sons also, Manasses and Ephraim. The other, Benjamin, had ten sons - Bolau, Bacchar, Asabel, Geras, Naaman, Jes, Ros, Momphis, Opphis, Arad. These fourteen added to the thirty-three before enumerated, amount to the number forty-seven. And this was the legitimate posterity of Jacob. He had besides by Bilhah, the handmaid of Rachel, Dan and Nephtliali; which last had four sons that followed him - Jesel, Guni, Issari, and Sellim. Dan had an only begotten son, Usi. If these be added to those before mentioned, they complete the number fifty-four. Gad and Aser were the sons of Zilpha, who was the handmaid of Lea. These had with them, Gad seven - Saphoniah, Augis, Sunis, Azabon, Aerin, Erocd, Ariel. Aser had a daughter, Sarah, and six male children, whose names were Jomne, Isus, Isoui, Baris, Abar and Melchiel. If we add these, which are sixteen, to the fifty-four, the forementioned number [70] is completed Jacob not being himself included in that number.

5. When Joseph understood that his father was coming, for Judas his brother was come before him, and informed him of his approach, he went out to meet him; and they met together at Heroopolis. But Jacob almost fainted away at this unexpected and great joy; however, Joseph revived him, being yet not himself able to contain from being affected in the same manner, at the pleasure he now had; yet was he not wholly overcome with his passion, as his father was. After this, he desired Jacob to travel on slowly; but he himself took five of his brethren with him, and made haste to the king, to tell him that Jacob and his family were come; which was a joyful hearing to him. "}

Chapter 47

A) And Jacob lived in the land of Egypt 17 years. So the length of Jacob's life was 147 years in dying in 1711 B.C

Verses 5-6, 23

(Genesis 47:5-6) Then Pharaoh spoke to Joseph, saying, "Your father and your brothers have come to you. "The land of Egypt is before you. Have your father and brothers dwell in the best of the land; let them dwell in the land of Goshen. And if you know any competent men among them, then make them chief herdsmen over my livestock." (NKJV)

(Genesis 47:23) Then Joseph said to the people, "Indeed I have bought you and your land this day for Pharaoh. Look, here is seed for you, and you shall sow the land. (NKJV)

There is a ancient Papyrus that states {"I have a othe matter to bring to the attention of my Lord and it is this : we have permitted the transit of the Bedouin tribes from Edom via the Menephata fort in Zeku, to the fen-lands of the city of Per-Atum.....so they may perserve their own lives and the lives and the lives of their own flocks on the estate of the king , the good Sun of every land....."}

Verse 11

(Genesis 47:11) And Joseph situated his father and his brothers, and gave them a possession in the land of Egypt, in the best of the land, in **the land of Rameses**, as Pharaoh had commanded. (NKJV)

The original name of the location during the time of Jacob and Joseph would have been different, but later scribes updated it to "Ramses" because that's what the city was known as in their time. It's not to say the event happened in the time of Ramesses II, but to pinpoint the location clearly for readers living much later. Think of it like me saying "Persia" but clarifying it as "modern-day Iran," or "Babylon" as "Iraq" – it's about making the location intelligible to a contemporary audience, not changing the original event or the primary author. This kind of "glossing" is a common and accepted practice in the transmission of ancient texts and doesn't undermine the original Mosaic authorship.

Josephus Antiques of the Jews Book 2 Chapter 7 {"He also bid Joseph tell him what sort of life his brethren loved to lead, that he might give them leave to follow the same, who told him they were good shepherds, and had been used to follow no other employment but this alone. Whereby he provided for them, that they should not be separated, but live in the same place, and take care of their father; as also hereby he provided, that they might be acceptable to the Egyptians, by doing nothing that would be common to them with the Egyptians; for the Egyptians are prohibited to meddle with feeding of sheep. 6. When Jacob was come to the king, and saluted him, and wished all prosperity to his government, Pharaoh asked him how old he now was; upon whose answer, that he was a hundred and thirty years old, he admired Jacob on account of the length of his life. And when he had added, that still he had not lived so long as his forefathers, he gave him leave to live with his children in Heliopolis; for in that city the king's shepherds had their pasturage.

7. However, the famine increased among the Egyptians, and this heavy judgment grew more oppressive to them, because neither did the river overflow the ground, for it did not rise to its former height, nor did God send rain upon it; nor did they indeed make the least provision for themselves, so ignorant were they what was to be done; but Joseph sold them corn for their money. But when their money failed them, they bought corn with their cattle and their slaves; and if any of them had a small piece of land, they gave up that to purchase them food, by which means the king became the owner of all their substance; and they were removed, some to one place, and some to another, that so the possession of their country might be firmly assured to the king, excepting the lands of the priests, for their country continued still in their own possession. And indeed this sore famine made their minds, as well as their bodies, slaves; and at length compelled them to procure a sufficiency of food by such dishonorable means. But when this misery ceased, and the river overflowed the ground, and the ground brought forth its fruits plentifully, Joseph came to every city, and gathered the people thereto belonging together, and gave them back entirely the land which, by their own consent, the king might have possessed alone, and alone enjoyed the fruits of it. He also exhorted them to look on it as every one's own possession, and to fall to their husbandry with cheerfulness, and to pay as a tribute to the king, the fifth part of the fruits for the land which the king, when it was his own, restored to them. These men rejoiced upon their becoming unexpectedly owners of their lands, and diligently observed what was enjoined them; and by this means Joseph procured to himself a greater authority among the Egyptians, and greater love to the king from them. Now this law, that they should pay the fifth part of their fruits as tribute, continued until their later kings."}

Chapter 48

Why did Jacob favor Ephraim? Why did he place his right hand on him instead of Manasseh the first born son?

God had a far greater purpose for Ephraim than for Manasseh

Genesis 48 (NKJV)[18] And Joseph said to his father, "Not so, my father, for this one is the firstborn; put your right hand on his head."[19] But his father refused and said, "I know, my son, I know. He also shall become a people, and he also shall be great; **but truly his younger brother shall be greater than he, and his descendants shall become a multitude of nations."**

In the Book Jeremiah, God calls Ephraim my first born even though Manasseh was born first.

"They shall come with weeping, And with supplications I will lead them. I will cause them to walk by the rivers of waters, In a straight way in which they shall not stumble; **For I am a Father to Israel, And Ephraim is My firstborn."** Jeremiah 31:9 (NKJV)

We could see this as the doctrine of Election as it states in Romans, God choosing who he disire for the purpose he desire for them whether it is salvation , damnation, or to fullfilll a task.

Romans 9 (NKJV)[10] And not only this, but when Rebecca also had conceived by one man, even by our father Isaac[11] (for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls),[12] it was said to her, "The older shall serve the younger."[13] As it is written, "Jacob I have loved, but Esau I have hated."

God has every right to do as he desires with his things whether it involves us or not for the purpose he sees fit, whether we are are saved in the Lord or not, we all belong to him since he is our creator and he has every right to do as he desires with his property.

Matthew 20 (NKJV)[13] But he answered one of them and said, 'Friend, I am doing you no wrong. Did you not agree with me for a denarius?[14] Take what is yours and go your way. I wish to give to this last man the same as to you.[15] **Is it not lawful for me to do what I wish with my own things? Or is your eye evil because I am good?'**

Romans 9 (NKJV)[19] You will say to me then, "Why does He still find fault? For who has resisted His will?"[20] But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed it, "Why have you made me like this?"

Josephus Antiques of the Jews Book 2 Chapter 8{"1. NOW when Jacob had lived seventeen years in Egypt, he fell into a disease, and died in the presence of his sons; but not till he made his prayers for their enjoying prosperity, and till he had foretold to them prophetically how every one of them was to dwell in the land of Canaan. But this happened many years afterward. He also enlarged upon the praises of Joseph how he had not remembered the evil doings of his brethren to their disadvantage; nay, on the contrary, was kind to them, bestowing upon them so many benefits, as seldom are bestowed on men's own benefactors. He then commanded his own sons that they should admit Joseph's sons, Ephraim and Manasses, into their number, and divide the land of Canaan in common with them; concerning whom we shall treat hereafter. "}

Chapter 49

A) And when Jacob had finished commanding his sons, he drew his feet up into the bed and breathed his last, and was gathered to his people in the year 1711, 1689 B.C

Verse 23

(Genesis 49:23) The archers have bitterly grieved him, Shot at him and hated him. (NKJV)

2. Archaic Poetic Forms and Structures

The Pentateuch contains several long poetic sections embedded within the prose narrative. These poems often exhibit distinct stylistic features common to ancient Near Eastern poetry, differentiating them from later biblical Hebrew prose or poetry.

Parallelism: This is the hallmark of ancient Hebrew poetry, not just in the Pentateuch, but it is particularly prominent and sometimes takes on more ancient forms in these early texts. Parallelism involves repeating an idea, either synonymously, antithetically, or synthetically, across two or more lines.

Synonymous Parallelism: The second line repeats the idea of the first in different words.

Example: Genesis 49:23 (Blessing of Jacob): "The archers bitterly attacked him; / They shot at him and harassed him."

Antithetical Parallelism: The second line contrasts with the first.

(More common in Proverbs, but principles apply to earlier forms too).

The Messiah was to be of the Line of Judah, Christ is to be born in Judah of Bethlehem Ephrathah

(Micah 5:2) "But you, Bethlehem Ephrathah, Though you are little among the thousands of Judah, Yet out of you shall come forth to Me The One to be Ruler in Israel, Whose goings forth are from of old, From everlasting." (NKJV)

(Genesis 49:10) The scepter shall not depart from Judah, Nor a lawgiver from between his feet, Until Shiloh comes; And to Him shall be the obedience of the people. (NKJV)

Intresting of this prophecy we see that the Messiah was to be born in a time when there is no kings in Judah. All this we see fullfilled in Jesus

(Matthew 2:1-6) Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, "Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him." When Herod the king heard this, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he inquired of them where the Christ was to be born. So they said to him, "In Bethlehem of Judea, for thus it is written by the prophet: 'But you, Bethlehem, in the land of Judah, Are not the least among the rulers of Judah; For out of you shall come a Ruler Who will shepherd My people Israel.'" (NKJV)

Jesus is from the tribe of Judah

(Matthew 1:1-17) The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham: Abraham begot Isaac, Isaac begot Jacob, and Jacob begot Judah and his brothers. Judah begot Perez and Zerah by Tamar, Perez begot Hezron, and Hezron begot Ram. Ram begot Amminadab, Amminadab begot Nahshon, and Nahshon begot Salmon. Salmon begot Boaz by Rahab, Boaz begot Obed by Ruth, Obed begot Jesse, and Jesse begot David the king. David the king begot Solomon by her who had been the wife of Uriah. Solomon begot Rehoboam, Rehoboam begot Abijah, and Abijah begot Asa. Asa begot Jehoshaphat, Jehoshaphat begot Joram, and Joram begot Uzziah. Uzziah begot Jotham, Jotham begot Ahaz, and Ahaz begot Hezekiah. Hezekiah begot Manasseh, Manasseh begot Amon, and Amon begot Josiah. Josiah begot Jeconiah and his brothers about the time they were carried away to Babylon. And after they were brought to Babylon, Jeconiah begot Shealtiel, and Shealtiel begot Zerubbabel. Zerubbabel begot Abiud, Abiud begot Eliakim, and Eliakim begot Azor. Azor begot Zadok, Zadok begot Achim, and Achim begot Eliud. Eliud begot Eleazar, Eleazar begot Matthan, and Matthan begot Jacob. And Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ. So all the generations from Abraham to David are fourteen generations, from David until the captivity in Babylon are fourteen generations, and from the captivity in Babylon until the Christ are fourteen generations. (NKJV)

Man who defends polygamy is a idiot in using the Bible to defend himself to do such. For Jacob only acknowledged Leah as his wife in his dieing bed, and not the others. And also he only acknowledged Sarah as Abraham's wife and not Hagar.

Genesis 49:29-31 Then he charged them and said to them: "I am to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre in the land of Canaan, which Abraham bought with the field of Ephron the Hittite as a possession for a burial place.There they buried Abraham and Sarah his wife, there they buried Isaac and Rebekah his wife, and there I buried Leah.

In Abraham taking Hagar as his wife he did so in disobedience to God for we see what God opinion was on the matter.

Genesis 21:10-12 Therefore she (Sarah) said to Abraham, "Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, namely with Isaac." And the matter was very displeasing in Abraham's sight because of his son. But God said to Abraham, "Do not let it be displeasing in your sight because of the lad or because of your bondwoman. Whatever Sarah has said to you, listen to her voice; for in Isaac your seed shall be called.

Galatians 4:30 Nevertheless what does the Scripture say? "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman."

Kings where warn not to multiply in having wives because of that their heart would turn away from following God.

Deuteronomy 17:17 Neither shall he multiply wives for himself, lest his heart turn away; nor shall he greatly multiply silver and gold for himself.

Which we see such in Solomon who had multiple wives because of that departed from following God.

1 Kings 11:3-4 And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart. For it was so, when Solomon was old, that his wives turned his heart after other gods; and his heart was not loyal to the Lord his God, as was the heart of his father David.

Elkanah had problems among his wives getting along. For one made fun of the other for not being able to give birth.

1 Samuel 1:1-2,4-8 Now there was a certain man of Ramathaim Zophim, of the mountains of Ephraim, and his name was Elkanah the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite. And he had two wives: the name of one was Hannah, and the name of the other Peninnah. Peninnah had children, but Hannah had no children. And whenever the time came for Elkanah to make an offering, he would give portions to Peninnah his wife and to all her sons and daughters. But to Hannah he would give a double portion, for he loved Hannah, although the Lord had closed her womb. And her rival also provoked her severely, to make her miserable, because the Lord had closed her womb.So it was, year by year, when she went up to the house of the Lord, that she provoked her; therefore she wept and did not eat. Then Elkanah her husband said to her, "Hannah, why do you weep? Why do you not eat? And why is your heart grieved? Am I not better to you than ten sons?"

And in the New Testament Jesus narrows down marriage to one man and one woman.

Matthew 19:4-6 And He answered and said to them, “Have you not read that He who made them at the beginning ‘made them male and female,’ and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’? So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate.”

And Bishops are told to be the husband of only one wife.

1 Timothy 3:1-2 This is a faithful saying: If a man desires the position of a bishop, he desires a good work. A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach;

Which by the way , how is a bishop to lead not by commanding as a king would do to his peasants but as an example to others which means them being the Husband of one wife should lead to others to do the same.

1 Peter 5:1-3 The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock;

Jesus is said to have only one bride who is the church not multiple.

Revelation 21:9 Then one of the seven angels who had the seven bowls filled with the seven last plagues came to me and talked with me, saying, “Come, I will show you the bride, the Lamb’s wife.”

Even among Rabbis the topic of polygamy was rejected among them because none of the ones who is named in Talmud had polygamous relationships and by the 4th and 5th Century it was spoken against. Rabbi Gershom ben Yehuda banned the practice completely for Ashkenazi Jews in the 10th century.

Sanhedrin 76b The William Davidson Talmud(Koren - Steinsaltz)
One who loves his wife as he loves himself, and who esteems her by giving her clothing and jewelry more than he esteems himself, ……. Concerning him the verse states: “And you shall know that your tent is in peace; and you shall visit your habitation and shall miss nothing”

Look at what this passage states to love your wife as you love yourself, you can’t be loving a person in that matter if you are loving more than one. This reminds me of what Paul states in Ephesians and again we are told that the two will be one flesh.

Ephesians 5:28-33 So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself.For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church. For we are members of His body, of His flesh and of His bones. “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.” This is a great mystery, but I speak concerning Christ and the church. Nevertheless let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband.

Josephus Antiques of the Jews Book 2 Chapter 8{"{"However, he made it his request that he might be buried at Hebron. So he died, when he had lived full a hundred and fifty years, three only abated, having not been behind any of his ancestors in piety towards God, and having such a recompense for it, as it was fit those should have who were so good as these were. "}

Chapter 50

A) So Joseph dwelt in Egypt, he and his father's household. And Joseph lived 110 years died in the year 1657 B.C

Mishna states in Sotah 1:9 {"`Joseph had the merit of burying his father, and none of his brothers was greater than he, since it is said, And Joseph went up to bury his father . . . and there went up with him both chariots and horsemen Gen. 50:7,9. `We have none so great as Joseph, for only Moses took care of his [bones]. `Moses had the merit of burying the bones of Joseph, and none in Israel was greater than he, since it is said, And Moses took the bones of Joseph with him Ex. 13:19. **"}**

What are some examples of good and bad luck from the Bible?

The Bible speaks about Providence (God's sovereignty over people , places & events). Examples of this can be seen in Joseph's life where if one was looking at it's beginning one would say boy this man has bad luck. Sold as a slave then put in prison for a crime he did not commit. But God's hand was upon those situations working for good so he can become second to pharaoh. So he was able to say to his brothers who sold him the following :

Genesis 50:19-20 Joseph said to them, “Do not be afraid, for am I in the place of God? But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive.

Good and Bad luck or chances of life is seen by people who don't see all pieces that the together in the jigsaw of this life. But God sees the beginning from the end and controls the events with time to work for our good if we love him.

Romans 8:28 And we know that all things work together for good to those who love God, to those who are the called according to His purpose.

Even the events of the suffering of the savior Jesus Christ was God's purpose. So that Herod , Pilate , the Gentiles, and Jews all fulfilled God's divine plan in sending him to the cross.

Acts 4:26-28 The kings of the earth took their stand, And the rulers were gathered together Against the Lord and against His Christ.’“For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together to do whatever Your hand and Your purpose determined before to be done.

Acts 2:23 Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death;

Life is pretty scary if it is viewed as a life of good and bad luck but when it is viewed by God's sovereignty everything is seen even in a different light the bad things that happen to us God has allowed it to use it, either to build our character or as a testimony to a other person who is going through the same or to work for our good in the end.

Even where we live and the time we are born God has determined it for a purpose and a cause.

Acts 17:26 And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings,

There are many passages in Scripture in both Old and New Testament where we see the sovereignty of God and not luck in the lives of people.

Isaiah 64:8 But now, O Lord, You are our Father; We are the clay, and You our potter; And all we are the work of Your hand.

God even uses evil Kings and calls them his servants or his rod to bring chastisement on his children.

Isaiah 10:5 “Woe to Assyria, the rod of My anger And the staff in whose hand is My indignation.

Jeremiah 25:9 behold, I will send and take all the families of the north,’ says the Lord, ‘and Nebuchadnezzar the king of Babylon, My servant, and will bring them against this land, against its inhabitants, and against these nations all around, and will utterly destroy them, and make them an astonishment, a hissing, and perpetual desolation.

So life is not luck but God The sovereign of the universe doing what he wants with his property which includes me and you .

Matthew 20:15 Is it not lawful for me to do what I wish with my own things? Or is your eye evil because I am good?’

Josephus Antiques of the Jews Book 2 Chapter 8{"But Joseph, by the king’s permission, carried his father’s dead body to Hebron, and there buried it, at a great expense. Now his brethren were at first unwilling to return back with him, because they were afraid lest, now their father was dead, he should punish them for their secret practices against him; since he was now gone, for whose sake he had been so gracious to them. But he persuaded them to fear no harm, and to entertain no suspicions of him: so he brought them along with him, and gave them great possessions, and never left off his particular concern for them.

2. Joseph also died when he had lived a hundred and ten years; having been a man of admirable virtue, and conducting all his affairs by the rules of reason; and used his authority with moderation, which was the cause of his so great felicity among the Egyptians, even when he came from another country, and that in such ill circumstances also, as we have already described. At length his brethren died, after they had lived happily in Egypt. Now the posterity and sons of these men, after some time, carried their bodies, and buried them at Hebron: but as to the bones of Joseph, they carried them into the land of Canaan afterward, when the Hebrews went out of Egypt, for so had Joseph made them promise him upon oath. But what became of every one of these men, and by what toils they got the possession of the land of Canaan, shall be shown hereafter, when I have first explained upon what account it was that they left Egypt."}

02) Exodus 1630–1523 ,1445-1405 , 1450-1410 , 1275-1235 B.C

Chapter 01

Verse 11

(Exodus 1:11) Therefore they set taskmasters over them to afflict them with their burdens. And they built for Pharaoh supply cities, Pithom and Raamses. (NKJV)

The original name of the location during the time of Jacob and Joseph would have been different, but later scribes updated it to "Ramses" because that's what the city was known as in their time. It's not to say the event happened in the time of Ramesses II, but to pinpoint the location clearly for readers living much later. Think of it like me saying "Persia" but clarifying it as "modern-day Iran," or "Babylon" as "Iraq" – it's about making the location intelligible to a contemporary audience, not changing the original event or the primary author. This kind of "glossing" is a common and accepted practice in the transmission of ancient texts and doesn't undermine the original Mosaic authorship.

Verses 15-21

When is Lying not a sin?

When it is needful to save a life , that is when lying becomes a nessary and not a ofense to God. We see this in a number occasions in the Bible. Like here in verses 15- 21 in Chapter 1 of Exodus and in the book of Joshua when Rehab lied to save the life of the spies.

(Exodus 1:15-21) Then the king of Egypt spoke to the Hebrew midwives, of whom the name of one was Shiphrah and the name of the other Puah; and he said, "When you do the duties of a midwife for the Hebrew women, and see them on the birthstools, if it is a son, then you shall kill him; but if it is a daughter, then she shall live." But the midwives feared God, and did not do as the king of Egypt commanded them, but saved the male children alive. So the king of Egypt called for the midwives and said to them, "Why have you done this thing, and saved the male children alive?" And the midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women; for they are lively and give birth before the midwives come to them." Therefore God dealt well with the midwives, and the people multiplied and grew very mighty. And so it was, because the midwives feared God, that He provided households for them. (NKJV)

(Joshua 2:4-6) Then the woman took the two men and hid them. So she said, "Yes, the men came to me, but I did not know where they were from. "And it happened as the gate was being shut, when it was dark, that the men went out. Where the men went I do not know; pursue them quickly, for you may overtake them." (But she had brought them up to the roof and hidden them with the stalks of flax, which she had laid in order on the roof.) (NKJV)

Josephus Antiques of the Jews Book 2 Chapter 9{"1. NOW it happened that the Egyptians grew delicate and lazy, as to pains-taking, and gave themselves up to other pleasures, and in particular to the love of gain. They also became very ill-affected

towards the Hebrews, as touched with envy at their prosperity; for when they saw how the nation of the Israelites flourished, and were become eminent already in plenty of wealth, which they had acquired by their virtue and natural love of labor, they thought their increase was to their own detriment. And having, in length of time, forgotten the benefits they had received from Joseph, particularly the crown being now come into another family, they became very abusive to the Israelites, and contrived many ways of afflicting them; for they enjoined them to cut a great number of channels for the river, and to build walls for their cities and ramparts, that they might restrain the river, and hinder its waters from stagnating, upon its running over its own banks: they set them also to build pyramids, and by all this wore them out; and forced them to learn all sorts of mechanical arts, and to accustom themselves to hard labor. And four hundred years did they spend under these afflictions; for they strove one against the other which should get the mastery, the Egyptians desiring to destroy the Israelites by these labors, and the Israelites desiring to hold out to the end under them.

2. While the affairs of the Hebrews were in this condition, there was this occasion offered itself to the Egyptians, which made them more solicitous for the extinction of our nation. One of those sacred scribes, who are very sagacious in foretelling future events truly, told the king, that about this time there would a child be born to the Israelites, who, if he were reared, would bring the Egyptian dominion low, and would raise the Israelites; that he would excel all men in virtue, and obtain a glory that would be remembered through all ages. Which thing was so feared by the king, that, according to this man's opinion, he commanded that they should cast every male child, which was born to the Israelites, into the river, and destroy it; that besides this, the Egyptian midwives should watch the labors of the Hebrew women, and observe what is born, for those were the women who were enjoined to do the office of midwives to them; and by reason of their relation to the king, would not transgress his commands. He enjoined also, that if any parents should disobey him, and venture to save their male children alive, they and their families should be destroyed. This was a severe affliction indeed to those that suffered it, not only as they were deprived of their sons, and while they were the parents themselves, they were obliged to be subservient to the destruction of their own children, but as it was to be supposed to tend to the extirpation of their nation, while upon the destruction of their children, and their own gradual dissolution, the calamity would become very hard and inconsolable to them. And this was the ill state they were in. But no one can be too hard for the purpose of God, though he contrive ten thousand subtle devices for that end; for this child, whom the sacred scribe foretold, was brought up and concealed from the observers appointed by the king; and he that foretold him did not mistake in the consequences of his preservation, which were brought to pass after the manner following: -"}

Chapter 02

A) So the woman conceived and bore a son aka Moses. And when she saw that he was a beautiful child, she hid him three months in the year 1593 B.C

B) So Moses looked this way and that way, and when he saw no one, he killed the Egyptian and hid him in the sand .....When Pharaoh heard of this matter, he sought to kill Moses. But Moses fled from the face of Pharaoh and dwelt in the land of Midian in the year 1553 B.C

Verse 10

(Exodus 2:10) And the child grew, and she brought him to Pharaoh's daughter, and he became her son. So she called his name Moses, saying, "Because I drew him out of the water." (NKJV)

"Moses" is not a Hebrew name, and this is precisely what the Bible tells us! Exodus 2:10 explicitly states that Pharaoh's daughter named him, saying, "Because I drew him out of the water." The name "Moses" (מֹשֶׁה, Moshe) is widely understood to derive from the Egyptian word "m -s" or "mose," meaning "son of" or "born of" (e.g., in names like Thutmose, Ramose, Akhenmose). This detail perfectly aligns with the biblical narrative of his rescue by an Egyptian princess and his upbringing in Pharaoh's court. It actually lends historical credibility to the account, rather than undermining it. His birth mother, Jochebed, would have given him a Hebrew name, but it is not recorded, emphasizing the Egyptian context of his early life.

Some people see the story of the birth and childhood Moses with that of Sargon of Agade which came over a thousand years before but there is a differance in both. Here are Both so we can read them both and compare them .

Story of Sargon of Agade {" Call me Sargon. I am the one and great king of Agade My Mother was a Priest , My Father a unkown from the mountains , My mother gave birth to me in secret at Asupiranu , the city of saffron, she hide me in a basket woven from rushes and sealed with tar. My mother abandoned me on the bank of the Euphrates , The Euphrates carried my basket away, Akki the royal gardener , lifted me out of the water , Akki reared me as his own, Akki trained me to care for the garden of the great king . Ishtar my divine patron , cared for me. Then I became a great king and ruled over the Sumerian people for 55 years. I blazed trails through the mountains with copper axes, I scaled the high peaks..... 3 times I conquered Dilmun on the Persian Gulf , I laid seege to Dor and Kazallu on the Mediterrannanean Sea.... I challenge the king who come after me :Rule for 55 years! and become Great king of the Sumerian People! Blaze trails through the mountains with copper axes! Scale high peaks.... Conquer Dilmun 3 times ! Conquer Dor and Kazallu.... "}

(Exodus 1:22 - 2:10) So Pharaoh commanded all his people, saying, "Every son who is born you shall cast into the river, and every daughter you shall save alive." And a man of the house of Levi went and took as wife a daughter of Levi. So the woman conceived and bore a son. And when she saw that he was a beautiful child, she hid him three months. But when she could no longer hide him, she took an ark of bulrushes for him, daubed it with asphalt and pitch, put the child in it, and laid it in the reeds by the river's bank. And his sister stood afar off, to know what would be done to him. Then the daughter of Pharaoh came down to bathe at the river. And her maidens walked along the riverside; and when she saw the ark among the reeds, she sent her maid to get it. And when she had opened it, she saw the child, and behold, the baby wept. So she had compassion on him, and said, "This is one of the Hebrews' children." Then his sister said to Pharaoh's daughter, "Shall I go and call a nurse for you from the Hebrew women, that she may nurse the child for you?" And Pharaoh's daughter said to her, "Go." So the maiden went and called the child's mother. Then Pharaoh's daughter said to her, "Take this child away and nurse him for me, and I will give you your wages." So the woman took the child and nursed him. And the child grew, and she brought him to Pharaoh's daughter, and he became her son. So she called his name Moses, saying, "Because I drew him out of the water." (NKJV)

There is more differances than what is same. Moses Mother wasn't a Priest and we know who Moses Father was. Moses didn't ruled Israel for 55 years but stood as its judge for 40 years, Moses wasn't raise by a royal farmer but a daughter of Pharoah. Moses' mother did get to raise Moses for a time even after she release him to the Nile river. Moses basket was in the Nile and Sargon was in Euphrates. Moses Basket was made of papyrus and tar while Sargon was woven from rushes and sealed with tar. To say it is the same story is to say that the death of President Abraham Lincoln and that of President John F. Kennedy is one and the same because they are both Presidents and was shot on the head.

Moses was a Prophet who was rejected by his people but was chosen by God to be their deliever from Egypt and Judge

(Exodus 2:13-14) And when he went out the second day, behold, two Hebrew men were fighting, and he said to the one who did the wrong, "Why are you striking your companion?" Then he said, "Who made you a prince and a judge over us? Do you intend to kill me as you killed the Egyptian?" So Moses feared and said, "Surely this thing is known!" (NKJV)

(Acts 7:23-29) "Now when he was forty years old, it came into his heart to visit his brethren, the children of Israel. "And seeing one of them suffer wrong, he defended and avenged him who was oppressed, and struck down the Egyptian. "For he supposed that his brethren would have understood that God would deliver them by his hand, but they did not understand. "And the next day he appeared to two of them as they were fighting, and tried to reconcile them, saying, 'Men, you are brethren; why do you wrong one another?' "But he who did his neighbor wrong pushed him away, saying, 'Who made you a ruler and a judge over us? 'Do you want to kill me as you did the Egyptian yesterday?' "Then, at this saying, Moses fled and became a dweller in the land of Midian, where he had two sons. (NKJV)

(Acts 7:35) "This Moses whom they rejected, saying, 'Who made you a ruler and a judge?' is the one God sent to be a ruler and a deliverer by the hand of the Angel who appeared to him in the bush. (NKJV)

Jesus was a Prophet who was also rejected by his people but was chosen by God to be their deliever from Sin and Judge

(John 1:11) He came to His own, and His own did not receive Him. (NKJV)

(Matthew 13:54-58) And when He had come to His own country, He taught them in their synagogue, so that they were astonished and said, "Where did this Man get this wisdom and these mighty works? "Is this not the carpenter's son? Is not His mother called Mary? And His brothers James, Joses, Simon, and Judas? "And His sisters, are they not all with us? Where then did this Man get all these things?" So they were offended at Him. But Jesus said to them, "A prophet is not without honor except in his own country and in his own house." Now He did not do many mighty works there because of their unbelief. (NKJV)

How was Pharaoh's daughter able to raise Moses in the Palace without Pharaoh knowing it since Moses was of Semitic origin?

Pharaoh definitely knew Moses was a Israelite but it didn't bother him. Pharaoh 's daughter knew he was Jewish why not her dad. The problem with Pharaoh with the Jews was their number not so much of a race issue but the quantity. He could afford sparing this Jewish boy for the sake of his daughter.

Exodus 2 (NKJV)[5] Then the daughter of Pharaoh came down to bathe at the river. And her maidens walked along the riverside; and when she saw the ark among the reeds, she sent her maid to get it.[6] And when she had opened it, she saw the child, and behold, the baby wept. So she had compassion on him, and said, "This is one of the Hebrews' children."

Exodus 1 (NKJV)[8] Now there arose a new king over Egypt, who did not know Joseph.[9] And he said to his people, "Look, the people of the children of Israel are more and mightier than we;[10] come, let us deal shrewdly with them, lest they multiply, and it happen, in the event of war, that they also join our enemies and fight against us, and so go up out of the land."

If at first look Pharaoh's daughter could tell why not Pharaoh. Most likely skin tone difference. Moses being of a lighter skin being of the descendants of Shem, while Egyptians being the descendants of Ham having a dark skin tone. The difference couldn't been circumcision for ancient Egyptians were known to be circumcised as well.

Moses was raised in Egypt, even became a captain of the Egyptian army according to Josephus the Jewish Historian. You know how rich parents are with their kids , allowing them to break the rules and being bias for the sake of their kids. With a mind set that states this is not permissable for a other but if my son or daughter does it , I would I allow it, even if I don't really agree with them , they can't do no wrong . What evil or trouble could one Isrealite do ?

Josephus Antiques of the Jews Book 2 Chapter 10 Sec 1 (“ The Egyptians under this sad oppression, betook themselves to their oracles and prophecies, and when God had given them this counsel, to make use of Moses the Hebrew, and take his assistance, the king commanded his daughter to produce him, that he might be the general of their army. Upon which, when she had made him swear that he would do him no harm, she delivered him to the king, and supposed his assistance would be of great advantage to them. She withal reproached the priest, who, when they had before admonished the Egyptians to kill him, was not ashamed now to own their want of his help.”)

Someone made a comment I desire to answer it and delete his comment. Because I don't feel today like debating but maybe a other time, he is most likely from the Black Hebrew Israelite movement taken two passages of scripture out of context to say The Hebrews where of the same skin tone as the Egyptian. He quoted

Exo 2:19 NHEB They said, “An Egyptian delivered us out of the hand of the shepherds, and moreover he drew water for us, and watered the flock.”

The daughters of Jethro would of said this due to Moses clothes not due to his skin tone for Moses wife one of Jethro daughter was of the same skin tone as the Egyptian.

Num 12:1 NHEB Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married; for he had married a Cushite woman.

Second passage is that in the New Testament which he quoted was where the Roman soldier ask Paul if he was a Egyptian.

Act 21:38 NHEB Are you not then the Egyptian, who before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins?”

It is a proven fact many Jews before Jesus birth had migrate to Egypt some was due to captivity.

In the letter of Aristeas states that 100,000 Jews was set free for a greek translation of the pentateuch or Torah which is named the Septuagint. Which Old Testament translation was finished in 250 B.C . There was even a Jewish Temple built in Egypt which was destroyed by the Egyptian priest and rebuilt for a time. According to archeology discovery.

{"The Jewish Temple at the military garrison on Elephantine island has been known from papyrus sources since 1911. Built sometime in the sixth century, it was destroyed in 410 BCE at the hands of the priests of the Egyptian god, Khnum. Although rebuilt, the temple was eventually abandoned sometime after 400 BCE.

https://www.journals.uchicago.edu › ... https://www.journals.uchicago.edu/doi/10.2307/4149987
" }

So in Paul being confused for a Egyptian doesn't mean he had the same skin tone as a Egyptian . It just means there were Jews who were in Egypt as well in other countries. For example in the day of Pentecost the Jews who were around the temple was from all parts of the known world at that time.

Act 2:7-11 NHEB 7 They were all amazed and marveled, saying, "Look, are not all these who speak Galileans? 8 How do we hear, everyone in our own native language? 9 Parthians, Medes, Elamites, and people from Mesopotamia, Judea, Cappadocia, Pontus, Asia, 10 Phrygia, Pamphylia, Egypt, the parts of Libya around Cyrene, visitors from Rome, both Jews and proselytes, 11 Cretans and Arabians: we hear them speaking in our tongues the mighty works of God."

Clement 30-100 AD **First Epistle of Clement to the Corinthians** {" Chap. IV. — Many Evils Have Already Flowed from This Source in Ancient Times.

For thus it is written: "And it came to pass after certain days, that Cain brought of the fruits of the earth a sacrifice unto God; and Abel also brought of the firstlings of his sheep, and of the fat thereof. And God had respect to Abel and to his offerings, but Cain and his sacrifices He did not regard. And Cain was deeply grieved, and his countenance fell. And God said to Cain, Why art thou grieved, and why is try countenance fallen? If thou offerest rightly, but dost not divide rightly, hast thou not sinned? Be at peace: thine offering returns to thyself, and thou shalt again possess it. And Cain said to Abel his brother, Let us go into the field. And it came to pass, while they were in the field, that Cain rose up against Abel his brother, and slew him." Ye see, brethren, how envy and jealousy led to the murder of a brother. Through envy, also, our father Jacob fled from the face of Esau his brother. (Gen_27:41, etc.) Envy made Joseph be persecuted unto death, and to come into bondage. (Gen_37:1-36) Envy compelled Moses to flee from the face of Pharaoh king of Egypt, when he heard these words from his fellow-countryman, "Who made thee a judge or a ruler over us? wilt thou kill me, as thou didst kill the Egyptian yesterday?" (Exo_2:14) On account of envy, Aaron and Miriam had to make their abode without the camp. Envy brought down Dathan and Abiram alive to Hades, through the sedition which they excited against God's servant Moses. (Num_16:33) Through envy, David underwent the hatred not only of foreigners, but was also persecuted by Saul king of Israel. (1 Sam_18:8, etc.)"}

Josephus Antiques of the Jews Book 2 Chapter 9{"3. A man whose name was Amram, one of the nobler sort of the Hebrews, was afraid for his whole nation, lest it should fail, by the want of young men to be brought up hereafter, and was very uneasy at it, his wife being then with child, and he knew not what to do. Hereupon he betook himself to prayer to God; and entreated him to have compassion on those men who had nowise transgressed the laws of his worship, and to afford them deliverance from the miseries they at that time endured, and to render abortive their enemies' hopes of the destruction of their nation. Accordingly God had mercy on him, and was moved by his supplication. He stood by him in his sleep, and exhorted him not to despair of his future favors. He said further, that he did not forget their piety towards him, and would always reward them for it, as he had formerly granted his favor to their forefathers, and made them increase from a few to so great a multitude. He put him in mind, that when Abraham was come alone out of Mesopotamia into Canaan, he had been made happy, not only in other respects, but that when his wife was at first barren, she was afterwards by him enabled to conceive seed, and bare him sons. That he left to Ismael and to his posterity the country of Arabia; as also to his sons by Ketura, Troglodytis; and to Isaac, Canaan. That by my assistance, said he, he did great exploits in war, which, unless you be yourselves impious, you must still remember. As for Jacob, he became well known to strangers also, by the greatness of that prosperity in which he lived, and left to his sons, who came into Egypt with no more than seventy souls, while you are now become above six hundred thousand. Know therefore that I shall provide for you all in common what is for your good, and particularly for thyself what shall make

thee famous; for that child, out of dread of whose nativity the Egyptians have doomed the Israelite children to destruction, shall be this child of thine, and shall be concealed from those who watch to destroy him: and when he is brought up in a surprising way, he shall deliver the Hebrew nation from the distress they are under from the Egyptians. His memory shall be famous while the world lasts; and this not only among the Hebrews, but foreigners also: - all which shall be the effect of my favor to thee, and to thy posterity. He shall also have such a brother, that he shall himself obtain my priesthood, and his posterity shall have it after him to the end of the world.

4. When the vision had informed him of these things, Amram awaked and told it to Jochebed who was his wife. And now the fear increased upon them on account of the prediction in Amram's dream; for they were under concern, not only for the child, but on account of the great happiness that was to come to him also. However, the mother's labor was such as afforded a confirmation to what was foretold by God; for it was not known to those that watched her, by the easiness of her pains, and because the throes of her delivery did not fall upon her with violence. And now they nourished the child at home privately for three months; but after that time Amram, fearing he should be discovered, and, by falling under the king's displeasure, both he and his child should perish, and so he should make the promise of God of none effect, he determined rather to trust the safety and care of the child to God, than to depend on his own concealment of him, which he looked upon as a thing uncertain, and whereby both the child, so privately to be nourished, and himself should be in imminent danger; but he believed that God would some way for certain procure the safety of the child, in order to secure the truth of his own predictions. When they had thus determined, they made an ark of bulrushes, after the manner of a cradle, and of a bigness sufficient for an infant to be laid in, without being too straitened: they then daubed it over with slime, which would naturally keep out the water from entering between the bulrushes, and put the infant into it, and setting it afloat upon the river, they left its preservation to God; so the river received the child, and carried him along. But Miriam, the child's sister, passed along upon the bank over against him, as her mother had bid her, to see whither the ark would be carried, where God demonstrated that human wisdom was nothing, but that the Supreme Being is able to do whatsoever he pleases: that those who, in order to their own security, condemn others to destruction, and use great endeavors about it, fail of their purpose; but that others are in a surprising manner preserved, and obtain a prosperous condition almost from the very midst of their calamities; those, I mean, whose dangers arise by the appointment of God. And, indeed, such a providence was exercised in the case of this child, as showed the power of God.

5. Thermuthis was the king's daughter. She was now diverting herself by the banks of the river; and seeing a cradle borne along by the current, she sent some that could swim, and bid them bring the cradle to her. When those that were sent on this errand came to her with the cradle, and she saw the little child, she was greatly in love with it, on account of its largeness and beauty; for God had taken such great care in the formation of Moses, that he caused him to be thought worthy of bringing up, and providing for, by all those that had taken the most fatal resolutions, on account of the dread of his nativity, for the destruction of the rest of the Hebrew nation. Thermuthis bid them bring her a woman that might afford her breast to the child; yet would not the child admit of her breast, but turned away from it, and did the like to many other women. Now Miriam was by when this happened, not to appear to be there on purpose, but only as staying to see the child; and she said, "It is in vain that thou, O queen, callest for these women for the nourishing of the child, who are no way of kin to it; but still, if thou wilt order one of the Hebrew women to be brought, perhaps it may admit the breast of one of its own nation." Now since she seemed to speak well, Thermuthis bid her procure such a one, and to bring one of those Hebrew women that gave suck. So when she had such authority given her, she came back and brought the mother, who was known to nobody there. And now the child gladly admitted the breast, and seemed to stick close to it; and so it was, that, at the queen's desire, the nursing of the child was entirely intrusted to the mother.

6. Hereupon it was that Thermuthis imposed this name *Mouses* upon him, from what had happened when he was put into the river; for the Egyptians call water by the name of *Mo,* and such as are saved out of it, by the name of *Uses:* so by putting these two words together, they imposed this name upon him. And he was, by the confession of all, according to God's prediction, as well for his greatness of mind as for his contempt of difficulties, the best of all the Hebrews, for Abraham was his ancestor of the seventh generation. For Moses was the son of Amram, who was the son of Caath, whose father Levi was the son of Jacob, who was the son of Isaac, who was the son of Abraham. Now Moses's understanding became superior to his age, nay, far beyond that standard; and when he was taught, he discovered greater quickness of apprehension than was usual at his age, and his actions at that time promised greater, when he should come to the age of a man. God did also give him that tallness, when he was but three years old, as was wonderful. And as for his beauty, there was nobody so unpolite as, when they saw Moses, they were not greatly surprised at the beauty of his countenance; nay, it happened frequently, that those that met him as he was carried along the road, were obliged to turn again upon seeing the child; that they left what they were about, and stood still a great while to look on him; for the beauty of the child was so remarkable and natural to him on many accounts, that it detained the spectators, and made them stay longer to look upon him.

7. Thermuthis therefore perceiving him to be so remarkable a child, adopted him for her son, having no child of her own. And when one time had carried Moses to her father, she showed him to him, and said she thought to make him her successor, if it

should please God she should have no legitimate child of her own; and to him, "I have brought up a child who is of a divine form, and of a generous mind; and as I have received him from the bounty of the river, in , I thought proper to adopt him my son, and the heir of thy kingdom." And she had said this, she put the infant into her father's hands: so he took him, and hugged him to his breast; and on his daughter's account, in a pleasant way, put his diadem upon his head; but Moses threw it down to the ground, and, in a puerile mood, he wreathed it round, and trod upon his feet, which seemed to bring along with evil presage concerning the kingdom of Egypt. But when the sacred scribe saw this, (he was the person who foretold that his nativity would the dominion of that kingdom low,) he made a violent attempt to kill him; and crying out in a frightful manner, he said, "This, O king! this child is he of whom God foretold, that if we kill him we shall be in no danger; he himself affords an attestation to the prediction of the same thing, by his trampling upon thy government, and treading upon thy diadem. Take him, therefore, out of the way, and deliver the Egyptians from the fear they are in about him; and deprive the Hebrews of the hope they have of being encouraged by him." But Thermuthis prevented him, and snatched the child away. And the king was not hasty to slay him, God himself, whose providence protected Moses, inclining the king to spare him. He was, therefore, educated with great care. So the Hebrews depended on him, and were of good hopes great things would be done by him; but the Egyptians were suspicious of what would follow such his education. Yet because, if Moses had been slain, there was no one, either akin or adopted, that had any oracle on his side for pretending to the crown of Egypt, and likely to be of greater advantage to them, they abstained from killing him."}

Josephus Antiques of the Jews Book 2 Chapter 10 {"1. MOSES, therefore, when he was born, and brought up in the foregoing manner, and came to the age of maturity, made his virtue manifest to the Egyptians; and showed that he was born for the bringing them down, and raising the Israelites. And the occasion he laid hold of was this: - The Ethiopians, who are next neighbors to the Egyptians, made an inroad into their country, which they seized upon, and carried off the effects of the Egyptians, who, in their rage, fought against them, and revenged the affronts they had received from them; but being overcome in battle, some of them were slain, and the rest ran away in a shameful manner, and by that means saved themselves; whereupon the Ethiopians followed after them in the pursuit, and thinking that it would be a mark of cowardice if they did not subdue all Egypt, they went on to subdue the rest with greater vehemence; and when they had tasted the sweets of the country, they never left off the prosecution of the war: and as the nearest parts had not courage enough at first to fight with them, they proceeded as far as Memphis, and the sea itself, while not one of the cities was able to oppose them. The Egyptians, under this sad oppression, betook themselves to their oracles and prophecies; and when God had given them this counsel, to make use of Moses the Hebrew, and take his assistance, the king commanded his daughter to produce him, that he might be the general of their army. Upon which, when she had made him swear he would do him no harm, she delivered him to the king, and supposed his assistance would be of great advantage to them. She withal reproached the priest, who, when they had before admonished the Egyptians to kill him, was not ashamed now to own their want of his help.

2. So Moses, at the persuasion both of Thermuthis and the king himself, cheerfully undertook the business: and the sacred scribes of both nations were glad; those of the Egyptians, that they should at once overcome their enemies by his valor, and that by the same piece of management Moses would be slain; but those of the Hebrews, that they should escape from the Egyptians, because Moses was to be their general. But Moses prevented the enemies, and took and led his army before those enemies were apprized of his attacking them; for he did not march by the river, but by land, where he gave a wonderful demonstration of his sagacity; for when the ground was difficult to be passed over, because of the multitude of serpents, (which it produces in vast numbers, and, indeed, is singular in some of those productions, which other countries do not breed, and yet such as are worse than others in power and mischief, and an unusual fierceness of sight, some of which ascend out of the ground unseen, and also fly in the air, and so come upon men at unawares, and do them a mischief,) Moses invented a wonderful stratagem to preserve the army safe, and without hurt; for he made baskets, like unto arks, of sedge, and filled them with ibes, and carried them along with them; which animal is the greatest enemy to serpents imaginable, for they fly from them when they come near them; and as they fly they are caught and devoured by them, as if it were done by the harts; but the ibes are tame creatures, and only enemies to the serpentine kind: but about these ibes I say no more at present, since the Greeks themselves are not unacquainted with this sort of bird. As soon, therefore, as Moses was come to the land which was the breeder of these serpents, he let loose the ibes, and by their means repelled the serpentine kind, and used them for his assistants before the army came upon that ground. When he had therefore proceeded thus on his journey, he came upon the Ethiopians before they expected him; and, joining battle with them, he beat them, and deprived them of the hopes they had of success against the Egyptians, and went on in overthrowing their cities, and indeed made a great slaughter of these Ethiopians.

Now when the Egyptian army had once tasted of this prosperous success, by the means of Moses, they did not slacken their diligence, insomuch that the Ethiopians were in danger of being reduced to slavery, and all sorts of destruction; and at length they retired to Saba, which was a royal city of Ethiopia, which Cambyses afterwards named Mero, after the name of his own sister. The place was to be besieged with very great difficulty, since it was both encompassed by the Nile quite round, and the other rivers, Astapus and Astaboras, made it a very difficult thing for such as attempted to pass over them; for the city was situate in a retired place, and was inhabited after the manner of an island, being encompassed with a strong wall, and having the rivers to guard them from their enemies, and having great ramparts between the wall and the rivers, insomuch, that when the waters come with the greatest violence, it can never be drowned; which ramparts make it next to impossible for even such as are gotten over the rivers to take the city. However, while Moses was uneasy at the army's lying idle, (for the enemies durst not come to a battle,) this accident happened: - Tharbis was the daughter of the king of the Ethiopians: she happened to see Moses as he led the army near the walls, and fought with great courage; and admiring the subtility of his undertakings, and believing him to be the author of the Egyptians' success, when they had before despaired of recovering their liberty, and to be the occasion of the great danger the Ethiopians were in, when they had before boasted of their great achievements, she fell deeply in love with him; and upon the prevalency of that passion, sent to him the most faithful of all her servants to discourse with him about their marriage. He thereupon accepted the offer, on condition she would procure the delivering up of the city; and gave her the assurance of an oath to take her to his wife; and that when he had once taken possession of the city, he would not break his oath to her. No sooner was the agreement made, but it took effect immediately; and when Moses had cut off the Ethiopians, he gave thanks to God, and consummated his marriage, and led the Egyptians back to their own land."}

Josephus Antiques of the Jews Book 2 Chapter 12 {"1. Now the Egyptians, after they had been preserved by Moses, entertained a hatred to him, and were very eager in compassing their designs against him, as suspecting that he would take occasion, from his good success, to raise a sedition, and bring innovations into Egypt; and told the king he ought to be slain. The king had also some intentions of himself to the same purpose, and this as well out of envy at his glorious expedition at the head of his army, as out of fear of being brought low by him and being instigated by the sacred scribes, he was ready to undertake to kill Moses: but when he had learned beforehand what plots there were against him, he went away privately; and because the public roads were watched, he took his flight through the deserts, and where his enemies could not suspect he would travel; and, though he was destitute of food, he went on, and despised that difficulty courageously; and when he came to the city Midian, which lay upon the Red Sea, and was so denominated from one of Abraham's sons by Keturah, he sat upon a certain well, and rested himself there after his laborious journey, and the affliction he had been in. It was not far from the city, and the time of the day was noon, where he had an occasion offered him by the custom of the country of doing what recommended his virtue, and afforded him an opportunity of bettering his circumstances.

2. For that country having but little water, the shepherds used to seize on the wells before others came, lest their flocks should want water, and lest it should be spent by others before they came. There were now come, therefore, to this well seven sisters that were virgins, the daughters of Raguel, a priest, and one thought worthy by the people of the country of great honor. These virgins, who took care of their father's flocks, which sort of work it was customary and very familiar for women to do in the country of the Troglodytes, they came first of all, and drew water out of the well in a quantity sufficient for their flocks, into troughs, which were made for the reception of that water; but when the shepherds came upon the maidens, and drove them away, that they might have the command of the water themselves, Moses, thinking it would be a terrible reproach upon him if he overlooked the young women under unjust oppression, and should suffer the violence of the men to prevail over the right of the maidens, he drove away the men, who had a mind to more than their share, and afforded a proper assistance to the women; who, when they had received such a benefit from him, came to their father, and told him how they had been affronted by the shepherds, and assisted by a stranger, and entreated that he would not let this generous action be done in vain, nor go without a reward. Now the father took it well from his daughters that they were so desirous to reward their benefactor; and bid them bring Moses into his presence, that he might be rewarded as he deserved. And when Moses came, he told him what testimony his daughters bare to him, that he had assisted them; and that, as he admired him for his virtue, he said that Moses had bestowed such his assistance on persons not insensible of benefits, but where they were both able and willing to return the kindness, and even to exceed the measure of his generosity. So he made him his son, and gave him one of his daughters in marriage; and appointed him to be the guardian and superintendent over his cattle; for of old, all the wealth of the barbarians was in those cattle."}

Chapter 03

The LORD God of Your Fathers (YHWH Elohe 'Abothekhem; Exo_3:15)

The LORD God of the Hebrews (Exo_3:18)

HaShem = The Name - Exodus 3:15

Yahweh = LORD, I AM, Eternal One
Exodus 3:14-15, 6:2-3, 20:2, 34:5-7

Why is the I AM so popular name in the Bible?

Because that is the name where we get Yahweh or Jehovah from , it is the name of God . In the Hebrew it reads :

Exo 3:14 Tanakh **וַיֹּאמֶר אֱלֹהִים אֶל־מֹשֶׁה אֶהְיֶה אֲשֶׁר אֶהְיֶה וַיֹּאמֶר כֹּה תֹאמַר לִבְנֵי יִשְׂרָאֵל אֶהְיֶה שְׁלָחַנִי אֲלֵיכֶם׃**

But let's look at that name and see the evolutional progress from more ancient to modern then see it's secret message to you and me.

But taking a look at the proto- Canaanite and Phoenician era spelling , we find something every interesting in that name :

Here is the ancient alphabet, and see I am not making this up.

1	2	3	4	5	6	7
Order	Sign	Name	Literal Meaning	Ancient Script	Latin	Pronunciation
1	א	Aleph	Ox		A	Silent glottal stop, like the "-" in "a-ha"
2	בּ ב	Bet	House		B	בּ (with a dot): B as in Bet ב (without a dot): V as in Vet
3	ג	Gimel	Camel		C	G as in Gift
4	ד	Dalet	Door		D	D as in Door
5	ה	Hey	Behold		E	H as in Hey
6	ו	Vav	Nail		F	V as in Vine. It also represents the vowels "u" as in "flute" (וּ) and "o" as in "hole" (וֹ).
7	ז	Zayin	Weapon		Z	Z as in Zechariah
8	ח	Chet	Fence		H	Ch as in Bach
9	ט	Tet	Twist, Serpent			T as in Turn
10	י	Yod	Hand		I,J	Y as in Yes. It also represents the vowels "i" as in machine and "ey" as in "they."
11	כּ ך	Kaph	Palm of Hand		K	כּ (with a dot): K as in King כ (without a dot): Ch as in Bach
12	ל	Lamed	Staff, Ox Goad		L	L as in Learn
13	מ ם	Mem	Water		M	M as in Memory
14	נ ן	Nun	Fish		N	N as in Now
15	ס	Samek	Support			S as in Support
16	ע	Ayin	Eye		O	It is supposed to be formed in the back of the throat like a gulp, but is usually silent.
17	פּ ף	Pey	Mouth		P	פּ (with a dot): P as in Power פ (without a dot): Ph as in Phone
18	צ ץ	Tzaddi	Fish Hook			Ts as in Sits
19	ק	Quph	Eye of Needle		Q	C as in Cry (more guttural than Kaph)
20	ר	Resh	Head		R	R as in Rush
21	שׁ	Shin	Tooth		S	שׁ (with a dot above right): Sh as in Shine שׂ (with a dot above left): S as in Sun
22	תּ ת	Tav	Mark, Sign Cross		T	תּ (with a dot): T as in Time ת (without a dot): Th as in Theme

Could God's name be telling us what he was to do for us on the cross when he became man . I think so.

We read Jesus state in the New Testament the Following :

Joh 8:58-59 WEB 58 Jesus said to them, “Most certainly, I tell you, before Abraham came into existence, I AM.” 59 Therefore they took up stones to throw at him, but Jesus was hidden, and went out of the temple, having gone through the middle of them, and so passed by.

Why do you think that they took stones to stone him we read in Chapter 10 the answer:

Joh 10:31-33 WEB 31 Therefore the Jews took up stones again to stone him. 32 Jesus answered them, “I have shown you many good works from my Father. For which of those works do you stone me?” 33 The Jews answered him, “We don’t stone you for a good work, but for blasphemy: because you, being a man, make yourself God.”

In the Gospel of John we see Jesus saying he was "I am" in so he was saying he was the I am of Exo_3:14 who is God

1. I AM the Bread of Life Joh_6:35
2. I AM the Light of the World Joh_8:12
3. I AM the Door Joh_10:9
4. I AM the Good Shepherd Joh_10:11
5. I AM the Resurrection and the Life Joh_10:25
6. I AM the Way, the Truth, and the Life Joh_14:6
7. I AM the True Vine Joh_15:1 Joh_15:5
8. I AM ... I AM Joh_4:26 , Joh_8:24 Joh 8:58 , Joh_18:5-6 , Joh_18:8

Josephus Antiques of the Jews Book 2 Chapter 12 {"1. NOW Moses, when he had obtained the favor of Jethro, for that was one of the names of Raguel, staid there and fed his flock; but some time afterward, taking his station at the mountain called Sinai, he drove his flocks thither to feed them. Now this is the highest of all the mountains thereabout, and the best for pasturage, the herbage being there good; and it had not been before fed upon, because of the opinion men had that God dwelt there, the shepherds not daring to ascend up to it; and here it was that a wonderful prodigy happened to Moses; for a fire fed upon a thorn bush, yet did the green leaves and the flowers continue untouched, and the fire did not at all consume the fruit branches, although the flame was great and fierce. Moses was aftrighted at this strange sight, as it was to him; but he was still more astonished when the fire uttered a voice, and called to him by name, and spake words to him, by which it signified how bold he had been in venturing to come into a place whither no man had ever come before, because the place was divine; and advised him to remove a great way off from the flame, and to be contented with what he had seen; and though he were himself a good man, and the offspring of great men, yet that he should not pry any further; and he foretold to him, that he should have glory and honor among men, by the blessing of God upon him. He also commanded him to go away thence with confidence to Egypt, in order to his being the commander and conductor of the body of the Hebrews, and to his delivering his own people from the injuries they suffered there: "For," said God, "they shall inhabit this happy land which your forefather Abraham inhabited, and shall have the enjoyment of all good things." But still he enjoined them, when he brought the Hebrews out of the land of Egypt, to come to that place, and to offer sacrifices of thanksgiving there, Such were the divine oracles which were delivered out of the fire.

2. But Moses was astonished at what he saw, and much more at what he heard; and he said, "I think it would be an instance of too

great madness, O Lord, for one of that regard I bear to thee, to distrust thy power, since I myself adore it, and know that it has been made manifest to my progenitors: but I am still in doubt how I, who am a private man, and one of no abilities, should either persuade my own countrymen to leave the country they now inhabit, and to follow me to a land whither I lead them; or, if they should be persuaded, how can I force Pharaoh to permit them to depart, since they augment their own wealth and prosperity by the labors and works they put upon them ?""}

Chapter 04

A) Then Moses took his wife and his sons and set them on a donkey, and he returned to the land of Egypt in the year 1514 B.C

As we study the book of Exodus we are hit with the fact of hardening of hardening of Pharoah's heart. Who was resposible for that? Was it God or Pharoah ? I say this because we see both of them resposible for this hardening.

Pharoah heart was harden by God

(Exodus 4:21) And the LORD said to Moses, "When you go back to Egypt, see that you do all those wonders before Pharaoh which I have put in your hand. But I will harden his heart, so that he will not let the people go. (NKJV)

(Exodus 7:3) "And I will harden Pharaoh's heart, and multiply My signs and My wonders in the land of Egypt. (NKJV)

(Exodus 9:12) But the LORD hardened the heart of Pharaoh; and he did not heed them, just as the LORD had spoken to Moses. (NKJV)

(Exodus 14:4) "Then I will harden Pharaoh's heart, so that he will pursue them; and I will gain honor over Pharaoh and over all his army, that the Egyptians may know that I am the LORD." And they did so. (NKJV)

(Exodus 14:8) And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued the children of Israel; and the children of Israel went out with boldness. (NKJV)

(Exodus 14:17) "And I indeed will harden the hearts of the Egyptians, and they shall follow them. So I will gain honor over Pharaoh and over all his army, his chariots, and his horsemen. (NKJV)

(Romans 9:15-18) For He says to Moses, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion." So then it is not of him who wills, nor of him who runs, but of God who shows mercy. For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth." Therefore He has mercy on whom He wills, and whom He wills He hardens. (NKJV)

Pharoah's heart grew hard

(Exodus 7:13-14) And Pharaoh's heart grew hard, and he did not heed them, as the LORD had said. So the LORD said to Moses: "Pharaoh's heart is hard; he refuses to let the people go. (NKJV)

Pharoah's heart was harden by himself

(Exodus 8:15) But when Pharaoh saw that there was relief, he hardened his heart and did not heed them, as the LORD had said. (NKJV)

(Exodus 8:32) But Pharaoh hardened his heart at this time also; neither would he let the people go. (NKJV)

(Exodus 9:34) And when Pharaoh saw that the rain, the hail, and the thunder had ceased, he sinned yet more; and he hardened his heart, he and his servants. (NKJV)

The same can be said about Sihon king of Heshbon the Lord harden his heart.

(Numbers 21:21-23) Then Israel sent messengers to Sihon king of the Amorites, saying, "Let me pass through your land. We will not turn aside into fields or vineyards; we will not drink water from wells. We will go by the King's Highway until we have passed through your territory." But Sihon would not allow Israel to pass through his territory. So Sihon gathered all his people together and went out against Israel in the wilderness, and he came to Jahaz and fought against Israel. (NKJV)

(Deuteronomy 2:30) "But Sihon king of Heshbon would not let us pass through, for the LORD your God hardened his spirit and made his heart obstinate, that He might deliver him into your hand, as it is this day. (NKJV)

No one made peace with Israel but the Hivites because all others was harden by the Lord

(Joshua 11:19-20) There was not a city that made peace with the children of Israel, except the Hivites, the inhabitants of Gibeon. All the others they took in battle. For it was of the LORD to harden their hearts, that they should come against Israel in battle, that He might utterly destroy them, and that they might receive no mercy, but that He might destroy them, as the LORD had commanded Moses. (NKJV)

In referance to the work of hardening men's heart the same can be said of God's hardening Eli's sons heart because God wanted to kill them.

(1 Samuel 2:22-25) Now Eli was very old; and he heard everything his sons did to all Israel, and how they lay with the women who assembled at the door of the tabernacle of meeting. So he said to them, "Why do you do such things? For I hear of your evil dealings from all the people. "No, my sons! For it is not a good report that I hear. You make the LORD'S people transgress. "If one man sins against another, God will judge him. But if a man sins against the LORD, who will intercede for him?" Nevertheless they did not heed the voice of their father, because the LORD desired to kill them. (NKJV)

God started the work of the hardening of the heart, as it grew hard, and the situations around Pharoah made it also possible for him to also hardening his own heart

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What is the significance of Moses's rod?

It wasn't only Moses Rod that did the miracles that took place but Aaron's Rod as well that did the miracles we see in the Book of Exodus.

Aaron's R**od**

Exodus 7 (NKJV)[9] "When Pharaoh speaks to you, saying, 'Show a miracle for yourselves,' **then you shall say to Aaron, 'Take your rod and cast it before Pharaoh, and let it become a serpent.' "[10] So Moses and Aaron went in to Pharaoh, and they did so, just as the Lord commanded. And Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent.**

“Then the Lord spoke to Moses, "**Say to Aaron, 'Stretch out your hand with your rod over the streams, over the rivers**, and over the ponds, and cause frogs to come up on the land of Egypt.' ""— Exodus 8:5 (NKJV)

Moses’s Rod

“And you shall take this rod in your hand, with which you shall do the signs."” Exodus 4:17 (NKJV)

“And Moses stretched out his rod toward heaven; and the Lord sent thunder and hail, and fire darted to the ground. And the Lord rained hail on the land of Egypt.” Exodus 9:23 (NKJV)

The two Rods need to be taken together and what do you have two pieces of wood symbolic of two pieces of beems . These wooden rods brong Deliverance and showed God's power to save his people from Egypt. The two beems we call the cross we see in the New Testament we see God power and Deliverance to save his people from their sins.

“and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.” Col 1:20 (NKJV)

Verses 10-16

(Exodus 4:10-16) Then Moses said to the LORD, "O my Lord, I am not eloquent, neither before nor since You have spoken to Your servant; but I am slow of speech and slow of tongue." So the LORD said to him, "Who has made man's mouth? Or who makes the mute, the deaf, the seeing, or the blind? Have not I, the LORD? "Now therefore, go, and I will be with your mouth and teach you what you shall say." But he said, "O my Lord, please send by the hand of whomever else You may send." So the anger of the LORD was kindled against Moses, and He said: "Is not Aaron the Levite your brother? I know that he can speak well. And look, he is also coming out to meet you. When he sees you, he will be glad in his heart. "Now you shall speak to him and put the words in his mouth. And I will be with your mouth and with his mouth, and I will teach you what you shall do. "So he shall be your spokesman to the people. And he himself shall be as a mouth for you, and you shall be to him as God. (NKJV)

The Midrash Shemot Rabbah 1:26 or 1:27 in some editions although not true has this excuse of why Moses was slow of Speech The story goes as follows :{" When Moses was a young child in Pharaoh's palace, he was once playing with Pharaoh amd playfully reached for Pharaoh's crown and placed it on his own head. Pharaoh's advisors , concerned by this act (which they interperted as a desire for the throne) , suggested that Moses should be tested to see if this was a childish innocence or a sign of dangerous ambition.

They devised a test : two bowls were brought before Moses . One contained a sparkling gold piece , representing worldly desire and power . The other contained a burning hot coal , symbolizing damger and foolishness. The idea was that a normal child would naturally reach for the attractive gold.

An Angel , often identified as Gabriel , intervened to guide Moses 's hand toward s the coal. Moses then brought the burning coal to his mouth , burning his tongue."}

The story may sound very interesting but I disgree with it because in Acts 7 we read

(Acts 7:22) "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds. (NKJV)

And Josephus the Jewish historian states in Antiquities of the Jews Book 2 Chapter 10 that Moses was the captian of the Egyptian army for a time.

{"The Egyptians, under this sad oppression, betook themselves to their oracles and prophecies; and when God had given them this counsel, to make use of Moses the Hebrew, and take his assistance, the king commanded his daughter to produce him, that he might be the general of their army."}

Verses 24-26

Exodus 4:24-26 (NKJV) And it came to pass on the way, at the encampment, that the Lord met him and sought to kill him. Then Zipporah took a sharp stone and cut off the foreskin of her son and cast it at Moses' feet, and said, "Surely you are a husband of blood to me!" So He let him go. Then she said, "You are a husband of blood!"--because of the circumcision.

This event took place on Moses going to Egypt , the encampment is probably in refferance to a inn ,Moses had not circumcised his son ,that was a offense to God according to Genesis 17.

Genesis 17:13-14 (NKJV) He who is born in your house and he who is bought with your money must be circumcised, and My covenant shall be in your flesh for an everlasting covenant. And the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant."

The Targum of Palistine states {"
But it was on the way, in the place of lodging that the angel of the Lord met him, and sought to kill him, because Gershom his son had not been circumcised, inasmuch as Jethro his father-in-law had not permitted him to circumcise him: but Eliezer had been circum-cised, by an agreement between them two. And Zipporah took a stone, and circumcised the foreskin of Gershom her son, and brought the severed part to the feet of the angel, the Destroyer, and said, The husband sought to circumcise, but the father-in-law obstructed him; and now let this blood of the circumcision atone for my husband. [JERUSALEM. And she circumcised the foreskin of her son, and brought before the feet of the Destroyer, and said, The husband could have cir-cumcised, but the father-in-law did not permit him; but now, let the blood of this circumcision atone for the fault of this husband.] And the destroying angel desisted from him, so that Zipporah gave thanks, and said, How lovely is the blood of this circumcision that bath delivered

my husband from the angel of destruction! [JERUSALEM. And when the Destroyer had ceased from him, Zipporah gave thanks and said, How lovely is the blood of this circumcision which hath saved my husband from the hand of the angel of death !] "}

That is why God sought to kill Moses and Zipporah who is Moses' wife needed to circumcise their son before God would of killed Moses if she didn't interfered .

Now circumcision even was done among the Midians , them also being desendents of Abraham. But probably they felt it wasn't that important but found out how important it was to God.

Genesis 25:1-2 (NKJV) Abraham again took a wife, and her name was Keturah. And she bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah.

Notice what she said you are a husband of blood to me . Moses was saved from God's wrath by the blood of circumcision. Just as Christains are saved from God's wrath by the blood on the cross.

Josephus Antiques of the Jews Book 2 Chapter 12 {"3. But God persuaded him to be courageous on all occasions, and promised to be with him, and to assist him in his words, when he was to persuade men; and in his deeds, when he was to perform wonders. He bid him also to take a signal of the truth of what he said, by throwing his rod upon the ground, which, when he had done, it crept along, and was become a serpent, and rolled itself round in its folds, and erected its head, as ready to revenge itself on such as should assault it; after which it become a rod again as it was before. After this God bid Moses to put his right hand into his bosom: he obeyed, and when he took it out it was white, and in color like to chalk, but afterward it returned to its wonted color again. He also, upon God's command, took some of the water that was near him, and poured it upon the ground, and saw the color was that of blood. Upon the wonder that Moses showed at these signs, God exhorted him to be of good courage, and to be assured that he would be the greatest support to him; and bid him make use of those signs, in order to obtain belief among all men, that "thou art sent by me, and dost all things according to my commands. Accordingly I enjoin thee to make no more delays, but to make haste to Egypt, and to travel night and day, and not to draw out the time, and so make the slavery of the Hebrews and their sufferings to last the longer."

4. Moses having now seen and heard these wonders that assured him of the truth of these promises of God, had no room left him to disbelieve them: he entreated him to grant him that power when he should be in Egypt; and besought him to vouchsafe him the knowledge of his own name; and since he had heard and seen him, that he would also tell him his name, that when he offered sacrifice he might invoke him by such his name in his oblations. Whereupon God declared to him his holy name, which had never been discovered to men before; concerning which it is not lawful for me to say any more Now these signs accompanied Moses, not then only, but always when he prayed for them: of all which signs he attributed the firmest assent to the fire in the bush; and believing that God would be a gracious supporter to him, he hoped he should be able to deliver his own nation, and bring calamities on the Egyptians."}

Josephus Antiques of the Jews Book 2 Chapter 13 {"1. SO Moses, when he understood that the Pharaoh, in whose reign he fled away, was dead, asked leave of Raguel to go to Egypt, for the benefit of his own people. And he took with him Zipporah, the daughter of Raguel, whom he had married, and the children he had by her, Gersom and Eleazer, and made haste into Egypt. Now the former of those names, Gersom, in the Hebrew tongue, signifies *that he was in a strange land;* and Eleazer, *that, by the assistance of the God of his fathers, he had escaped from the Egyptians.* Now when they were near the borders, Aaron his brother, by the command of God, met him, to whom he declared what had befallen him at the mountain, and the commands that God had given him. But as they were going forward, the chief men among the Hebrews, having learned that they were coming, met them: to whom Moses declared the signs he had seen; and while they could not believe them, he made them see them, So they took courage at these surprising and unexpected sights, and hoped well of their entire deliverance, as believing now that God took care of their preservation."}

Chapter 05

The LORD God of Israel (Jehovah Elohe Yisra'el; Exo_5:1)

The God of the Hebrews (Exo_5:3)

For how long, months or years, did Moses request Pharoah to let his people go?

The Bible doesn't tell us , I doubt it to be years but it might have been weeks or maybe a month or two .

Couldn’t be years, for Moses was 80 years old when he was sent to Egypt and he was 120 years when he died after wondering in the desert for 40 years .

Acts 7:23 "Now when he was forty years old, it came into his heart to visit his brethren, the childern of Israel.

Acts 7:29 "Then, at this saying, Moses fled and became a dweller in the land of Midian, where he had two sons.

Acts 7:30 ¶ "And when forty years had passed, an Angel of the Lord appeared to him in a flame of fire in a bush, in the wilderness of Mount Sinai.

'And your sons shall be shepherds in the wilderness forty years, and bear the brunt of your infidelity, until your carcasses are consumed in the wilderness. 'According to the number of the days in which you spied out the land, forty days, for each day you shall bear your guilt one year, namely forty years, and you shall know My rejection. (Numbers 14:33-34 NKJV)

De 34:7 Moses was one hundred and twenty years old when he died. His eyes were not dim nor his natural vigor diminished.

Josephus Antiques of the Jews Book 2 Chapter 13 {"2. Since then Moses found that the Hebrews would be obedient to whatsoever he should direct, as they promised to be, and were in love with liberty, he came to the king, who had indeed but lately received the government, and told him how much he had done for the good of the Egyptians, when they were despised by the Ethiopians, and their country laid waste by them; and how he had been the commander of their forces, and had labored for them, as if they had been his own people and he informed him in what danger he had been during that expedition, without having any proper returns made him as he had deserved. He also informed him distinctly what things happened to him at Mount Sinai; and what God said to him; and the signs that were done by God, in order to assure him of the authority of those commands which he had given him. He also exhorted him not to disbelieve what he told him, nor to oppose the will of God.

3. But when the king derided Moses; he made him in earnest see the signs that were done at Mount Sinai. Yet was the king very angry with him and called him an ill man, who had formerly run away from his Egyptian slavery, and came now back with deceitful tricks, and wonders, and magical arts, to astonish him. And when he had said this, he commanded the priests to let him see the same wonderful sights; as knowing that the Egyptians were skillful in this kind of learning, and that he was not the only person who knew them, and pretended them to be divine; as also he told him, that when he brought such wonderful sights before him, he would only be believed by the unlearned. Now when the priests threw down their rods, they became serpents. But Moses was not daunted at it; and said, "O king, I do not myself despise the wisdom of the Egyptians, but I say that what I do is so much superior to what these do by magic arts and tricks, as Divine power exceeds the power of man: but I will demonstrate that what I do is not done by craft, or counterfeiting what is not really true, but that they appear by the providence and power of God." And when he had said this, he cast his rod down upon the ground, and commanded it to turn itself into a serpent. It obeyed him, and went all round, and devoured the rods of the Egyptians, which seemed to be dragons, until it had consumed them all. It then returned to its own form, and Moses took it into his hand again."}

Chapter 06

YHWH The LORD (Exo_6:2-3)

James Ussher {"When Moses came to the children of Israel, and told them God had sent him to deliver them, what acceptation found this comfortable message? The text Exodus 6:9 saith, "They hearken not through anguish of their spirits." See here the effects of anguish and grief; Moses spake comfortably, but "by reason of their pains, they hearken not unto him;" they were indisposed to give attendance. "}

Josephus Antiques of the Jews Book 2 Chapter 13 {"4. However, the king was no more moved when was done than before; and being very angry, he said that he should gain nothing by this his cunning and shrewdness against the Egyptians; - and he commanded him that was the chief taskmaster over the Hebrews, to give them no relaxation from their labors, but to compel them to submit to greater oppressions than before; and though he allowed them chaff before for making their bricks, he would

allow it them no longer, but he made them to work hard at brick-making in the day-time, and to gather chaff in the night. Now when their labor was thus doubled upon them, they laid the blame upon Moses, because their labor and their misery were on his account become more severe to them. But Moses did not let his courage sink for the king's threatenings; nor did he abate of his zeal on account of the Hebrews' complaints; but he supported himself, and set his soul resolutely against them both, and used his own utmost diligence to procure liberty to his countrymen. So he went to the king, and persuaded him to let the Hebrews go to Mount Sinai, and there to sacrifice to God, because God had enjoined them so to do. He persuaded him also not to counterwork the designs of God, but to esteem his favor above all things, and to permit them to depart, lest, before he be aware, he lay an obstruction in the way of the Divine commands, and so occasion his own suffering such punishments as it was probable any one that counterworked the Divine commands should undergo, since the severest afflictions arise from every object to those that provoke the Divine wrath against them; for such as these have neither the earth nor the air for their friends; nor are the fruits of the womb according to nature, but every thing is unfriendly and adverse towards them. He said further, that the Egyptians should know this by sad experience; and that besides, the Hebrew people should go out of their country without their consent."}

Chapter 07

The Plagues and the Gods and Goddesses of Egypt

Plagues	References	Possible Egyptian Gods and Goddesses of Egypt Attacked by the Plagues*
1. Nile turned to blood	Exodus 7:14–25	Hapi (also called Apis), the bull god, god of the Nile; Isis, goddess of the Nile; Khnum, ram god guardian of the Nile; and others
2. Frogs	8:1–15	Heqet, goddess of birth, with a frog head
3. Gnats	8:16–19	Set, god of the desert
4. Flies	8:20–32	Re, a sun god; or the god Uatchit, possibly represented by the fly
5. Death of livestock	9:1–7	Hathor, goddess with the cow head; Apis, the bull god, symbol of fertility
6. Boils	9:8–12	Sekhmet, goddess with power over disease; Sunu, the pestilence god, Isis, goddess of healing
7. Hail	9:13–35	Nut, the sky goddess; Osiris, god of crops and fertility; Set, god of storms
8. Locusts	10:1–20	Nut, the sky goddess; Osiris, god of crops and fertility
9. Darkness	10:21–29	Re, the sun god; Horus, a sun god; Nut, a sky goddess; Hathor, a sky goddess
10. Death of the firstborn	11:1–12:30	Min, god of reproduction; Heqet, goddess who attended women at childbirth; Isis, goddess who protected children; Pharaoh's firstborn son, a god

Each Plaque was targeted on a Egyptian Deity

Exodus 7:14-25 Water turn into blood was targeting Hapi- God of the Nile, Osiris- Nile was his bloodstream, Khnum- guardian of the Nile

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(Exodus 7:20-21) And Moses and Aaron did so, just as the LORD commanded. So he lifted up the rod and struck the waters that were in the river, in the sight of Pharaoh and in the sight of his servants. And all the waters that were in the river were turned to blood. The fish that were in the river died, the river stank, and the Egyptians could not drink the water of the river. So there was blood throughout all the land of Egypt. (NKJV)

(Psalms 105:29) He turned their waters into blood, And killed their fish. (NKJV)

(Psalms 78:44) Turned their rivers into blood, And their streams, that they could not drink. (NKJV)

(Exodus 7:14-25) So the LORD said to Moses: "Pharaoh's heart is hard; he refuses to let the people go. "Go to Pharaoh in the morning, when he goes out to the water, and you shall stand by the river's bank to meet him; and the rod which was turned to a serpent you shall take in your hand. "And you shall say to him, 'The LORD God of the Hebrews has sent me to you, saying, "Let My people go, that they may serve Me in the wilderness"; but indeed, until now you would not hear! 'Thus says the LORD: "By this you shall know that I am the LORD. Behold, I will strike the waters which are in the river with the rod that is in my hand, and they shall be turned to blood. "And the fish that are in the river shall die, the river shall stink, and the Egyptians will loathe to drink the water of the river."'" Then the LORD spoke to Moses, "Say to Aaron, 'Take your rod and stretch out your hand over the waters of Egypt, over their streams, over their rivers, over their ponds, and over all their pools of water, that they may become blood. And there shall be blood throughout all the land of Egypt, both in buckets of wood and pitchers of stone.'" And Moses and Aaron did so, just as the LORD commanded. So he lifted up the rod and struck the waters that were in the river, in the sight of Pharaoh and in the sight of his servants. And all the waters that were in the river were turned to blood. The fish that were in the river died, the river stank, and the Egyptians could not drink the water of the river. So there was blood throughout all the land of Egypt. Then the magicians of Egypt did so with their enchantments; and Pharaoh's heart grew hard, and he did not heed them, as the LORD had said. And Pharaoh turned and went into his house. Neither was his heart moved by this. So all the Egyptians dug all around the river for water to drink, because they could not drink the water of the river. And seven days passed after the LORD had struck the river. (NKJV)

Ipuwer Papyrus also known as The Admonitions of Ipuwer dating 2000-1600BC states about the river turning into blood the following :

(Ipuwer 2:5-6) " Plague is thoughout the land. Blood is everywhere"

(Ipuwer 2:10) " Indeed, the river is blood , yet men drink of it . Men shrink from tasting - human beings , and thirst after water "

(Ipuwer 2:13) " Indeed many dead are buried in the river; the stream is a sepulcher and the place of embalmment has become a stream"

Josephus in Antiquities Of The Jews Book 2, Chapter 14 {"1. BUT when the king despised the words of Moses, and had no regard at all to them, grievous plagues seized the Egyptians; every one of which I will describe, both because no such plagues did ever happen to any other nation as the Egyptians now felt, and because I would demonstrate that Moses did not fail in any one thing that he foretold them; and because it is for the good of mankind, that they may learn this caution - Not to do anything that may displease God, lest he be provoked to wrath, and avenge their iniquities upon them. For the Egyptian river ran with bloody water at the command of God, insomuch that it could not be drunk, and they had no other spring of water neither; for the water was not only of the color of blood, but it brought upon those that ventured to drink of it, great pains and bitter torment. Such was the river to the Egyptians; but it was sweet and fit for drinking to the Hebrews, and no way different from what it naturally used to be. As the king therefore knew not what to do in these surprising circumstances, and was in fear for the Egyptians, he gave the Hebrews leave to go away; but when the plague ceased, he changed his mind again, end would not suffer them to go."}

Chapter 08

Verse 15

(Exodus 8:15) But when Pharaoh saw that there was relief, he hardened his heart and did not heed them, as the LORD had said. (NKJV)

see chapter 4 on the hardening of Pharaoh's heart

Each Plaque was targeted on a Egyptian Deity

Exodus 8:1-15 Frogs targeting Heqet- goddess of birth, she has a frog's head, Hapi- was the frog goddess of Egypt

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(Psalms 105:30) Their land abounded with frogs, Even in the chambers of their kings. (NKJV)

(Psalms 78:45) He sent ..... And frogs, which destroyed them. (NKJV)

Josephus in Antiquities Of The Jews Book 2, Chapter 14 {"2. But when God saw that he was ungrateful, and upon the ceasing of this calamity would not grow wiser, he sent another plague upon the Egyptians: - An innumerable multitude of frogs consumed the fruit of the ground; the river was also full of them, insomuch that those who drew water had it spoiled by the blood of these animals, as they died in, and were destroyed by, the water; and the country was full of filthy slime, as they were born, and as they died: they also spoiled their vessels in their houses which they used, and were found among what they eat and what they drank, and came in great numbers upon their beds. There was also an ungrateful smell, and a stink arose from them, as they were born, and as they died therein. Now, when the Egyptians were under the oppression of these miseries, the king ordered Moses to take the Hebrews with him, and be gone. Upon which the whole multitude of the frogs vanished away; and both the land and the river returned to their former natures. But as soon as Pharaoh saw the land freed from this plague, he forgot the cause of it, and retained the Hebrews; and, as though he had a mind to try the nature of more such judgments, he would not yet suffer Moses and his people to depart, having granted that liberty rather out of fear than out of any good consideration. "}

Exodus 8:16-19 Gnats/ mosquitoes targeted Seb-god of the desert

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(Psalms 105:31) He spoke, and there came .....And lice in all their territory. (NKJV)

Exodus 8:20-32 Flies targeting Uatchit_ the fly god of Egypt

(Psalms 78:45) He sent swarms of flies among them, which devoured them,..... . (NKJV)

(Psalms 105:31) He spoke, and there came swarms of flies, ...in all their territory. (NKJV)

Josephus in Antiquities Of The Jews Book 2, Chapter 14 {"3. Accordingly, God punished his falseness with another plague, added to the former; for there arose out of the bodies of the Egyptians an innumerable quantity of lice, by which, wicked as they were, they miserably perished, as not able to destroy this sort of vermin either with washes or with ointments. At which terrible judgment the king of Egypt was in disorder, upon the fear into which he reasoned himself, lest his people should be destroyed, and that the manner of this death was also reproachful, so that he was forced in part to recover himself from his wicked temper to a sounder mind, for he gave leave for the Hebrews themselves to depart. But when the plague thereupon ceased, he thought it proper to require that they should leave their children and wives behind them, as pledges of their return; whereby he provoked God to be more vehemently angry at him, as if he thought to impose on his providence, and as if it were only Moses, and not God, who punished the Egyptians for the sake of the Hebrews: for he filled that country full of various sorts of pestilential creatures, with their various properties, such indeed as had never come into the sight of men before, by whose means the men perished themselves, and the land was destitute of husbandmen for its cultivation; but if any thing escaped destruction from them, it was killed by a distemper which the men underwent also."}

Chapter 09

Each Plaque was targeted on a Egyptian Deity

Exodus 9:1-7 The Livestock epidemic was targeting Hathor-goddess with cow head, Apis- the bull god, symbol of fertility,

Mnevis-sacred bull of Heliopolis

Ipuwer Papyrus also known as The Admonitions of Ipuwer dating 2000-1600BC states the following :

(Ipuwer 5:5) " Indeed , all animals , their hearts weep; cattle moan because of the state of the land"

Exodus 9:8-12 Boils was targeting Sekhmet-goddess with power over disease, Sunu-the pestilence god, Isis- the goddess of healing

Josephus in Antiquities Of The Jews Book 2, Chapter 14 {"4. But when Pharaoh did not even then yield to the will of God, but, while he gave leave to the husbands to take their wives with them, yet insisted that the children should be left behind, God presently resolved to punish his wickedness with several sorts of calamities, and those worse than the foregoing, which yet had so generally afflicted them; for their bodies had terrible boils, breaking forth with blains, while they were already inwardly consumed; and a great part of the Egyptians perished in this manner. But when the king was not brought to reason by this plague, hail was sent down from heaven; and such hail it was, as the climate of Egypt had never suffered before, nor was it like to that which falls in other climates in winter time, but was larger than that which falls in the middle of spring to those that dwell in the northern and north-western regions. This hail broke down their boughs laden with fruit. ."}

Exodus 9:13-35 Hail was targeting Nut-a sky goddess , Osiris -god of crops and fertility, Set-god of storms, Seth-protector of crops

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(Exodus 9:23-25) And Moses stretched out his rod toward heaven; and the LORD sent thunder and hail, and fire darted to the ground. And the LORD rained hail on the land of Egypt. So there was hail, and fire mingled with the hail, so very heavy that there was none like it in all the land of Egypt since it became a nation. And the hail struck throughout the whole land of Egypt, all that was in the field, both man and beast; and the hail struck every herb of the field and broke every tree of the field. (NKJV)

(Psalms 78:46-47) He also gave their crops to the caterpillar, And their labor to the locust. He destroyed their vines with hail, And their sycamore trees with frost. (NKJV)

(Psalms 105:32-33) He gave them hail for rain, And flaming fire in their land. He struck their vines also, and their fig trees, And splintered the trees of their territory. (NKJV)

Ipuwer Papyrus also known as The Admonitions of Ipuwer dating 2000-1600BC states the following :

(Ipuwer 2:10) " Indead, gates columns and walls are consumed by fire"

(Ipuwer 2:10) " Behold , the fire has gone up on high "

Josephus in Antiquities Of The Jews Book 2, Chapter 14 {"4. But when Pharaoh did not even then yield to the will of God, but, while he gave leave to the husbands to take their wives with them, yet insisted that the children should be left behind, God presently resolved to punish his wickedness with several sorts of calamities, and those worse than the foregoing, which yet had so generally afflicted them; for their bodies had terrible boils, breaking forth with blains, while they were already inwardly consumed; and a great part of the Egyptians perished in this manner. But when the king was not brought to reason by this plague, hail was sent down from heaven; and such hail it was, as the climate of Egypt had never suffered before, nor was it like to that which falls in other climates in winter time, but was larger than that which falls in the middle of spring to those that dwell in the northern and north-western regions. This hail broke down their boughs laden with fruit. After this a tribe of locusts consumed the seed which was not hurt by the hail; so that to the Egyptians all hopes of the future fruits of the ground were entirely lost."}

Chapter 10

Each Plaque was targeted on a Egyptian Deity

Exodus 10:1-20 Locusts was targeting Nut-sky goddess, Osirus-god of crops and fertility, Seth -protector of crops

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(Psalms 105:34-35) He spoke, and locusts came, Young locusts without number, And ate up all the vegetation in their land, And devoured the fruit of their ground. (NKJV)

(Psalms 78:46) He also gave their crops to the caterpillar, And their labor to the locust. (NKJV)

Josephus in Antiquities Of The Jews Book 2, Chapter 14 {"After this a tribe of locusts consumed the seed which was not hurt by the hail; so that to the Egyptians all hopes of the future fruits of the ground were entirely lost"}

Exodus 10:21-29 Darkness was targeting Re, Aten, Atum, Horus all sun gods, Nut, Hathor-sky goddesses

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Ipuwer Papyrus also known as The Admonitions of Ipuwer dating 2000-1600BC states the following :

(Ipuwer 9:11) " The Land is without light"

(Psalms 105:28) He sent darkness, and made it dark; And they did not rebel against His word. (NKJV)

Josephus in Antiquities Of The Jews Book 2, Chapter 14 {"5. One would think the forementioned calamities might have been sufficient for one that was only foolish, without wickedness, to make him wise, and to make him Sensible what was for his advantage. But Pharaoh, led not so much by his folly as by his wickedness, even when he saw the cause of his miseries, he still contested with God, and willfully deserted the cause of virtue; so he bid Moses take the Hebrews away, with their wives and children, to leave their cattle behind, since their own cattle were destroyed. But when Moses said that what he desired was unjust, since they were obliged to offer sacrifices to God of those cattle, and the time being prolonged on this account, a thick darkness, without the least light, spread itself over the Egyptians, whereby their sight being obstructed, and their breathing hindered by the thickness of the air, they died miserably, and under a terror lest they should be swallowed up by the dark cloud. Besides this, when the darkness, after three days and as many nights, was dissipated, and when Pharaoh did not still repent and let the Hebrews go, Moses came to him and said, "How long wilt thou be disobedient to the command of God? for he enjoins thee to let the Hebrews go; nor is there any other way of being freed from the calamities are under, unless you do so." But the king angry at what he said, and threatened to cut off his head if he came any more to trouble him these matters. Hereupon Moses said he not speak to him any more about them, for he himself, together with the principal men among the Egyptians, should desire the Hebrews away. So when Moses had said this, he his way."}

Chapter 11

Each Plaque was targeted on a Egyptian Deity

Exodus 11:1-12:30 Death of the First-born was targeting Min-god of reproduction, Isis-goddess who protected children, Heqet-goddess of birth, Pharoah's first born son was consider a god

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(Exodus 12:29) And it came to pass at midnight that the LORD struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of livestock. (NKJV)

(Psalms 105:36) He also destroyed all the firstborn in their land, The first of all their strength. (NKJV)

(Psalms 78:51) And destroyed all the firstborn in Egypt, The first of their strength in the tents of Ham. (NKJV)

Ipuwer Papyrus also known as The Admonitions of Ipuwer dating 2000-1600BC states the following :

(Ipuwer 6:12) "Indeed , men are few , and he who places his brother in the ground is everywhere"

Josephus in Antiquities Of The Jews Book 2, Chapter 14 {"6. But when God had signified, that with one plague he would compel the Egyptians to let Hebrews go, ..."}

Chapter 12

A) The first month of the year Abib (later called Nisan) that is between March/April

The Whole of the Passover narrative is a typology of Christ being sacrifice for the Christian protection from God's wrath and deliverance.

This is why Jesus is Known as the Lamb of God.

John 1:29 ¶ The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!

John 1:36 And looking at Jesus as He walked, he said, "Behold the Lamb of God!"

Acts 8:32 The place in the Scripture which he read was this: "He was led as a sheep to the slaughter; And as a lamb before its shearer is silent, So He opened not His mouth.

1Peter 1:19 but with the precious blood of Christ, as of a lamb without blemish and without spot.

(Revelation 5:12) saying with a loud voice: "Worthy is the Lamb who was slain To receive power and riches and wisdom, And strength and honor and glory and blessing!" (NKJV)

He is also known as our passover

1Corinthians 5:7 ¶ Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.

(Exodus 12:1-30) Now the LORD spoke to Moses and Aaron in the land of Egypt, saying, "This month shall be your beginning of months; it shall be the first month of the year to you. "Speak to all the congregation of Israel, saying: 'On the tenth day of this month

For Four days the Lamb was to be in the house from the 10th to the 14th

(Exodus 12:3) .....'On the tenth day of this month every man shall take for himself a lamb.

(Exodus 12:6) 'Now you shall keep it until the fourteenth day of the same month.....

every man shall take for himself **a lamb**, according to the house of his father, **a lamb** for a household. 'And if the household is too small for **the lamb**, let him and his neighbor next to his house take it according to the number of the persons; according to each man's need you shall make your count for the lamb. '**Your lamb** shall be without blemish,

Notice up above the Lamb is called a Lamb , the Lamb , your Lamb.

Jesus is a Lamb 1Peter 1:19 ....Christ, as of a lamb

Jesus is the Lamb (John 1:29) The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!

Jesus is our Lamb 1Corinthians 5:7.....For indeed Christ, our Passover, was sacrificed for us.

Christ Jesus is without blemish of sin just as the lamb needed to be

1Peter 1:19 but with the precious blood of Christ, as of a lamb without blemish and without spot.

a male of the first year. You may take it from the sheep or from the goats. 'Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight.

Twilight in NKJV the Hebrew can also mean "in the evening" "between the evenings" The Time of the Jewish passover sacrifice was at 3pm and the same hour Christ Jesus died was at 3 pm on the cross which for Jews is known as the 9th hour.

(Matthew 27:45-50) Now from the sixth hour until the ninth hour there was darkness over all the land. And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, My God, why have You forsaken Me?" Some of those who stood there, when they heard that, said, "This Man is calling for Elijah!" Immediately one of them ran and took a sponge, filled it with sour wine and put it on a reed, and offered it to Him to drink. The rest said, "Let Him alone; let us see if Elijah will come to save Him." And Jesus cried out again with a loud voice, and yielded up His spirit. (NKJV)

(Luke 23:44-46) Now it was about the sixth hour, and there was darkness over all the earth until the ninth hour. Then the sun was darkened, and the veil of the temple was torn in two. And when Jesus had cried out with a loud voice, He said, "Father, 'into Your hands I commit My spirit.'" Having said this, He breathed His last. (NKJV)

Josephus in War of the Jews Book 6 Chapter 9 section 3 {"And that this city could contain so many people in it, is manifest by that number of them which was taken under Cestius, who being desirous of informing Nero of the power of the city, who otherwise was disposed to contemn that nation, entreated the high priests, if the thing were possible, to take the number of their whole multitude. So these high priests, upon the coming of that feast which is called the Passover, when they slay their sacrifices, from the ninth hour till the eleventh,**"}**

Mishnah Pesachim 5:1 (Tractate Pesachim , Chapter 5 , Mishnah 1) {"[Mishna] Pesahim 5:1 The daily whole offering [of the afternoon] [generally] was slaughtered at half after the eighth hour [after dawn, about 2:30 P.M.] and offered up at half after the ninth hour [about 3:30 P.M.]. `On the eve of Passover, [the daily whole offering] was slaughtered at half after the seventh hour and offered up at half after the eighth hour. `whether on an ordinary day or on the Sabbath. `[If, however,] the eve of Passover coincided with the eve of the Sabbath [Friday], it was slaughtered at half after the sixth hour [12:30 P.M.] and offered up at half after the seventh hour [1:30 P.M.], `and [then] the Passover offering [was slaughtered] after it.**"}**

'And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. 'Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it. 'Do not eat it raw, nor boiled at all with water, but roasted in fire-its head with its legs and its entrails. 'You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire. 'And thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It is the LORD'S Passover. 'For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. 'Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt.

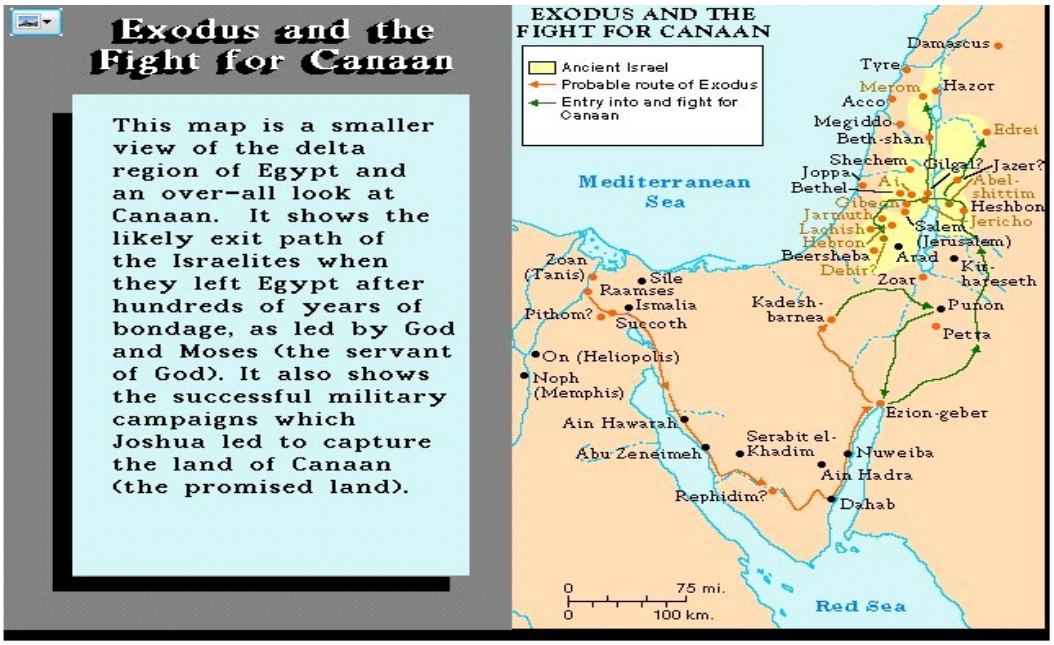
The Blood the slain lamb protected the Israelites as the God's wrath as the blood of Christ also protects the Christian from God's wrath in hell.

(Exodus 12:13) 'Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt. (NKJV)

Romans 5:9 Much more then, having now been justified by His blood, we shall be saved from wrath through Him.

(Revelation 14:9-11) Then a third angel followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives his mark on his forehead or on his hand, "he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. "And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name." (NKJV)

'So this day shall be to you a memorial; and you shall keep it as a feast to the LORD throughout your generations. You shall keep it as a feast by an everlasting ordinance. 'Seven days you shall eat unleavened bread. On the first day you shall remove leaven from your houses. For whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel. 'On the first day there shall be a holy convocation, and on the seventh day there shall be a holy convocation for you. No manner of work shall be done on them; but that which everyone must eat-that only may be prepared by you. 'So you shall observe the Feast of Unleavened Bread, for on this same day I will have brought your armies out of the land of Egypt. Therefore you shall observe this day throughout your generations as an everlasting ordinance. 'In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening. 'For seven days no leaven shall be found in your houses, since whoever eats what is leavened, that same person shall be cut off from the congregation of Israel, whether he is a stranger or a native of the land. 'You shall eat nothing leavened; in all your dwellings you shall eat unleavened bread.'" Then Moses called for all the elders of Israel and said to them, "Pick out and take lambs for yourselves according to your families, and kill the Passover lamb. "And you shall take a bunch of hyssop, dip it in the blood that is in the basin, and strike the lintel and the two doorposts with the blood that is in the basin. And none of you shall go out of the door of his house until morning. "For the LORD will pass through to strike the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and not allow the destroyer to come into your houses to strike you. "And you shall observe this thing as an ordinance for you and your sons forever. "It will come to pass when you come to the land which the LORD will give you, just as He promised, that you shall keep this service. "And it shall be, when your children say to you, 'What do you mean by this service?' "that you shall say, 'It is the Passover sacrifice of the LORD, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.'" So the people bowed their heads and worshiped. Then the children of Israel went away and did so; just as the LORD had commanded Moses and Aaron, so they did. And it came to pass at midnight that the LORD struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of livestock. So Pharaoh rose in the night, he, all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead. (NKJV)



Verse 35

(Exodus 12:35) Now the children of Israel had done according to the word of Moses, and they had asked from the Egyptians articles of silver, articles of gold, and clothing. (NKJV)

Articles of silver, articles of gold, and clothing was latter on used for the bluilding of the Tabernacle

(Exodus 11:2-3) "Speak now in the hearing of the people, and let every man ask from his neighbor and every woman from her neighbor, articles of silver and articles of gold." And the LORD gave the people favor in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants and in the sight of the people. (NKJV)

(Psalms 105:37) He also brought them out with silver and gold, And there was none feeble among His tribes. (NKJV)

(Exodus 3:21-22) "And I will give this people favor in the sight of the Egyptians; and it shall be, when you go, that you shall not go empty-handed. "But every woman shall ask of her neighbor, namely, of her who dwells near her house, articles of silver, articles of gold, and clothing; and you shall put them on your sons and on your daughters. So you shall plunder the Egyptians." (NKJV)

(Exodus 35:4-29) And Moses spoke to all the congregation of the children of Israel, saying, "This is the thing which the LORD commanded, saying: 'Take from among you an offering to the LORD. Whoever is of a willing heart, let him bring it as an offering to the LORD: gold, silver, and bronze; 'blue, purple, and scarlet thread, fine linen, and goats' hair; 'ram skins dyed red, badger skins, and acacia wood; 'oil for the light, and spices for the anointing oil and for the sweet incense; 'onyx stones, and stones to be set in the ephod and in the breastplate. 'All who are gifted artisans among you shall come and make all that the LORD has commanded: 'the tabernacle, its tent, its covering, its clasps, its boards, its bars, its pillars, and its sockets; 'the ark and its poles, with the mercy seat, and the veil of the covering; 'the table and its poles, all its utensils, and the showbread; 'also the lampstand for the light, its utensils, its lamps, and the oil for the light; 'the incense altar, its poles, the anointing oil, the sweet incense, and the screen for the door at the entrance of the tabernacle; 'the altar of burnt offering with its bronze grating, its poles, all its utensils, and the laver and its base; 'the hangings of the court, its pillars, their sockets, and the screen for the gate of the court; 'the pegs of the tabernacle, the pegs of the court, and their cords; 'the garments of ministry, for ministering in the holy place -the holy garments for Aaron the priest and the garments of his sons, to minister as priests.'" And all the congregation of the children of Israel departed from the presence of Moses. Then everyone came whose heart was stirred, and everyone whose spirit was willing, and they brought the LORD'S offering for the work of the tabernacle of meeting, for all its service, and for the holy

garments. They came, both men and women, as many as had a willing heart, and brought earrings and nose rings, rings and necklaces, all jewelry of gold, that is, every man who made an offering of gold to the LORD. And every man, with whom was found blue, purple, and scarlet thread, fine linen, and goats' hair, red skins of rams, and badger skins, brought them. Everyone who offered an offering of silver or bronze brought the LORD'S offering. And everyone with whom was found acacia wood for any work of the service, brought it. All the women who were gifted artisans spun yarn with their hands, and brought what they had spun, of blue, purple, and scarlet, and fine linen. And all the women whose heart stirred with wisdom spun yarn of goats' hair. The rulers brought onyx stones, and the stones to be set in the ephod and in the breastplate, and spices and oil for the light, for the anointing oil, and for the sweet incense. The children of Israel brought a freewill offering to the LORD, all the men and women whose hearts were willing to bring material for all kinds of work which the LORD, by the hand of Moses, had commanded to be done. (NKJV)

Ipuwer Papyrus also known as The Admonitions of Ipuwer dating 2000-1600BC states the following :

(Ipuwer 6:7) " Indeed, poor men have become owners of wealth, and he who could not make sandals for himself is now a possessor of riches"

(Ipuwer 3:2-3) " Indeed , gold and lapis lazuli , silver and turquoise , carnelian and amethyst , fine linen and sereh stones are strung on the necks of maidservants "

(Ipuwer 3:1) " Indeed , noblemen in distress , while the poor man is full of joy . Every town says :' Let us supress the powerful among us "

Josephus in Antiquities Of The Jews Book 2, Chapter 14 {"he (Pharoah) commanded Moses to tell the people that they should have a sacrifice ready, and they should prepare themselves on the tenth day of the month Xanthicus, against the fourteenth, (which month is called by the Egyptians Pharmuth, Nisan by the Hebrews; but the Macedonians call it Xanthicus,) and that he should carry the Hebrews with all they had. Accordingly, he having got the Hebrews ready for their departure, and having sorted the people into tribes, he kept them together in one place: but when the fourteenth day was come, and all were ready to depart they offered the sacrifice, and purified their houses with the blood, using bunches of hyssop for that purpose; and when they had supped, they burnt the remainder of the flesh, as just ready to depart. Whence it is that we do still offer this sacrifice in like manner to this day, and call this festival *Pascha* which signifies *the feast of the passover;* because on that day God passed us over, and sent the plague upon the Egyptians; for the destruction of the first-born came upon the Egyptians that night, so that many of the Egyptians who lived near the king’s palace, persuaded Pharaoh to let the Hebrews go. Accordingly he called for Moses, and bid them be gone; as supposing, that if once the Hebrews were gone out of the country, Egypt should be freed from its miseries. They also honored the Hebrews with gifts; some, in order to get them to depart quickly, and others on account of their neighborhood, and the friendship they had with them."}

Exodus 12:37 ¶ Then the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides children.

The original name of the location during the time of Jacob and Joseph would have been different, but later scribes updated it to "Ramses" because that's what the city was known as in their time. It's not to say the event happened in the time of Ramesses II, but to pinpoint the location clearly for readers living much later. Think of it like me saying "Persia" but clarifying it as "modern-day Iran," or "Babylon" as "Iraq" – it's about making the location intelligible to a contemporary audience, not changing the original event or the primary author. This kind of "glossing" is a common and accepted practice in the transmission of ancient texts and doesn't undermine the original Mosaic authorship.

Philo On the Life of Moses {"XXVII. (147) And of those who now went forth out of Egypt and left their abodes in that country, the men of age to bear arms were more than six hundred thousand men, and the other multitude of elders, and children, and

women were so great that it was not easy to calculate it. Moreover, there also went forth with them a mixed multitude of promiscuous persons collected from all quarters, and servants, like an illegitimate crowd with a body of genuine citizens. Among these were those who had been born to Hebrew fathers by Egyptian women, and who were enrolled as members of their father's race. And, also, all those who had admired the decent piety of the men, and therefore joined them; and some, also, who had come over to them, having learnt the right way, by reason of the magnitude and multitude of the incessant punishments which had been inflicted on their own countrymen. (148) Of all these men, Moses was elected the leader; receiving the authority and sovereignty over them, not having gained it like some men who have forced their way to power and supremacy by force of arms and intrigue, and by armies of cavalry and infantry, and by powerful fleets, but having been appointed for the sake of his virtue and excellence and that benevolence towards all men which he was always feeling and exhibiting; and, also, because God, who loves virtue, and piety, and excellence, gave him his authority as a well-deserved reward. (149) For, as he had abandoned the chief authority in Egypt, which he might have had as the grandson of the reigning king, on account of the iniquities which were being perpetrated in that country, and by reason of his nobleness of soul and of the greatness of his spirit, and the natural detestation of wickedness, scorning and rejecting all the hopes which he might have conceived from those who had adopted him, it seemed good to the Ruler and Governor of the universe to recompense him with the sovereign authority over a more populous and more powerful nation, which he was about to take to himself out of all other nations and to consecrate to the priesthood, that it might for ever offer up prayers for the whole universal race of mankind, for the sake of averting evil from them and procuring them a participation in blessings. (150) And when he had received this authority, he did not show anxiety, as some persons do, to increase the power of his own family, and promote his sons (for he had two) to any great dignity, so as to make them at the present time partakers in, and subsequently successors to, his sovereignty; for as he always cherished a pure and guileless disposition in all things both small and great, he now subdued his natural love and affection for his children, like an honest judge, making these feelings subordinate to his own incorruptible reason; (151) for he kept one most invariable object always steadily before him, namely, that of benefiting those who were subjected to his authority, and of doing everything both in word and deed, with a view to their advantage, never omitting any opportunity of doing anything that might tend to their prosperity. (152) Therefore he alone of all the persons who have ever enjoyed supreme authority, neither accumulated treasures of silver and gold, nor levied taxes, nor acquired possession of houses, or property, or cattle, or servants of his household, or revenues, or anything else which has reference to magnificence and superfluity, although he might have acquired an unlimited abundance of them all. (153) But as he thought it a token of poverty of soul to be anxious about material wealth, he despised it as a blind thing, but he honoured the far-sighted wealth of nature, and was as great an admirer as any one in the world of that kind of riches, as he showed himself to be in his clothes, and in his food, and in his whole system and manner of life, not indulging in any theatrical affectation of pomp and magnificence, but cultivating the simplicity and unpretending affable plainness of a private individual, but a sumptuousness which was truly royal, in those things which it is becoming for a ruler to desire and to abound in; (154) and these things are, temperance, and fortitude, and continence, and presence of mind, and acuteness, and knowledge, and industry, and patience under evil, and contempt of pleasure, and justice, and exhortations to virtue and blame, and lawful punishment of offenders, and, on the contrary, praise and honour to those who did well in accordance with law."}

Chapter 13

A) On this day you are going out, in the month Abib (later called Nisan) that is between March/April

B) And Moses said to the people: "Remember this day in which you went out of Egypt, Differant dates for the Exodus 1513 B.C, 1446 B.C or 1275 B.C

Verse 19

Joseph made his brother promise him that when Israel was to leave Egypt they would take his bones from there to the promise land with them.

Genesis 50:24-25 NKJV 24 And Joseph said to his brethren, "I am dying; but God will surely visit you, and bring you out of this land to the land of which He swore to Abraham, to Isaac, and to Jacob." 25 Then Joseph took an oath from the children of Israel, saying, "God will surely visit you, and you shall carry up my bones from here."

Which we see they did that.

Exodus 13:19 And Moses took the bones of Joseph with him, for he had placed the children of Israel under solemn oath, saying, "God will surely visit you, and you shall carry up my bones from here with you."

Joshua 24:32 The bones of Joseph, which the children of Israel had brought up out of Egypt, they buried at Shechem, in the plot of ground which Jacob had bought from the sons of Hamor the father of Shechem for one hundred pieces of silver, and which had become an inheritance of the children of Joseph.(NKJV)

Josephus in Antiquities Of The Jews Book 2 Chapter 15 {" So the Hebrews went out of Egypt, while the Egyptians wept, and repented that they had treated them so hardly. - Now they took their journey by Letopolis, a place at that time deserted, but where Babylon was built afterwards, when Cambyses laid Egypt waste: but as they went away hastily, on the third day they came to a place called Beelzephon, on the Red Sea; and when they had no food out of the land, because it was a desert, they eat of loaves kneaded of flour, only warmed by a gentle heat; and this food they made use of for thirty days; for what they brought with them out of Egypt would not suffice them any longer time; and this only while they dispensed it to each person, to use so much only as would serve for necessity, but not for satiety. Whence it is that, in memory of the want we were then in, we keep a feast for eight days, which is called *the feast of unleavened bread.* Now the entire multitude of those that went out, including the women and children, was not easy to be numbered, but those that were of an age fit for war, were six hundred thousand.

2. They left Egypt in the month Xanthicus, on the fifteenth day of the lunar month; four hundred and thirty years after our forefather Abraham came into Canaan, but two hundred and fifteen years only after Jacob removed into Egypt. It was the eightieth year of the age of Moses, and of that of Aaron three more. They also carried out the bones of Joesph with them, as he had charged his sons to do."}

Did Moses exist? Egyptians kept meticulous records and histories and there is no mention at all of Moses or the Hebrew departure through the parted river.

Josephus the Jewish Historian 30-100 AD delt with this subject by saying Israel was called by the Egyptains the Hycsos (Hyksos) who by the way left Eygpt and moved to Palestine. In his book Against Apion.1.14 stated {"14. I shall begin with the writings of the Egyptians; not indeed of those that have written in the Egyptian language, which it is impossible for me to do. But Manetho was a man who was by birth an Egyptian, yet had he made himself master of the Greek learning, as is very evident; for he wrote the history of his own country in the Greek tongue, by translating it, as he saith himself, out of their sacred records; he also finds great fault with Herodotus for his ignorance and false relations of Egyptian affairs. Now this Manetho, in the second book of his Egyptian History, writes concerning us in the following manner. I will set down his very words, as if I were to bring the very man himself into a court for a witness: "There was a king of ours whose name was Timaus. Under him it came to pass, I know not how, that God was averse to us, and there came, after a surprising manner, men of ignoble birth out of the eastern parts, and had boldness enough to make an expedition into our country, and with ease subdued it by force, yet without our hazarding a battle with them. So when they had gotten those that governed us under their power, they afterwards burnt down our cities, and demolished the temples of the gods, and used all the inhabitants after a most barbarous manner; nay, some they slew, and led their children and their wives into slavery. At length they made one of themselves king, whose name was Salatis; he also lived at Memphis, and made both the upper and lower regions pay tribute, and left garrisons in places that were the most proper for them. He chiefly aimed to secure the eastern parts, as fore-seeing that the Assyrians, who had then the greatest power, would be desirous of that kingdom, and invade them; and as he found in the Saite Nomos, [Sethroite,] a city very proper for this purpose, and which lay upon the Bubastic channel, but with regard to a certain theologic notion was called *Avaris*, this he rebuilt, and made very strong by the walls he built about it, and by a most numerous garrison of two hundred and forty thousand armed men whom he put into it to keep it. Thither Salatis came in summer time, partly to gather his corn, and pay his soldiers their wages, and partly to exercise his armed men, and thereby to terrify foreigners. When this man had reigned thirteen years, after him reigned another, whose name was Beon, for forty-four years; after him reigned another, called Apachnas, thirty-six years and seven months; after him Apophis reigned sixty-one years, and then Janins fifty years and one month; after all these reigned Assis forty-nine years and two months. And these six were the first rulers among them, who were all along making war with the Egyptians, and were very desirous gradually to destroy them to the very roots. This whole nation was styled HYCSOS, that is, *Shepherd-kings*: for the first syllable HYC, according to the sacred dialect, denotes *a king*, as is SOS *a shepherd*; but this according to the ordinary dialect; and of these is compounded HYCSOS: but some say that these people were Arabians." Now in another copy it is said that this word does not denote *Kings*, but, on the contrary, denotes *Captive Shepherds*, and this on account of the particle HYC; for that HYC, with the aspiration, in the Egyptian tongue again denotes Shepherds, and that expressly also; and this to me seems the more probable opinion, and more agreeable to ancient history. [But Manetho goes on]: "These people, whom we have before named kings, and called shepherds also, and their descendants," as he says, "kept possession of Egypt five hundred and eleven years." After these, he says, "That the kings of Thebais and the other parts of Egypt made an insurrection

against the shepherds, and that there a terrible and long war was made between them." He says further, "That under a king, whose name was Alisphragmuthosis, the shepherds were subdued by him, and were indeed driven out of other parts of Egypt, but were shut up in a place that contained ten thousand acres; this place was named Avaris." Manetho says, "That the shepherds built a wall round all this place, which was a large and a strong wall, and this in order to keep all their possessions and their prey within a place of strength, but that Thummosis the son of Alisphragmuthosis made an attempt to take them by force and by siege, with four hundred and eighty thousand men to lie rotund about them, but that, upon his despair of taking the place by that siege, they came to a composition with them, that they should leave Egypt, and go, without any harm to be done to them, whithersoever they would; and that, after this composition was made, they went away with their whole families and effects, not fewer in number than two hundred and forty thousand, and took their journey from Egypt, through the wilderness, for Syria; but that as they were in fear of the Assyrians, who had then the dominion over Asia, they built a city in that country which is now called Judea, and that large enough to contain this great number of men, and called it Jerusalem. Now Manetho, in another book of his, says, "That this nation, thus called Shepherds, were also called Captives, in their sacred books." And this account of his is the truth; for feeding of sheep was the employment of our forefathers in the most ancient ages and as they led such a wandering life in feeding sheep, they were called Shepherds. Nor was it without reason that they were called Captives by the Egyptians, since one of our ancestors, Joseph, told the king of Egypt that he was a captive, and afterward sent for his brethren into Egypt by the king's permission. But as for these matters, I shall make a more exact inquiry about them elsewhere. "}

Though scholars states the time when the Hycsos came to Egypt was from 1630–1523 BC and they believe them to be the Hittites because how they looked but what are there reasons to believe that by a drawing or by records. Not records but drawings.

It is sure they didn't look like Egyptians but they didn't look like Hittites either.

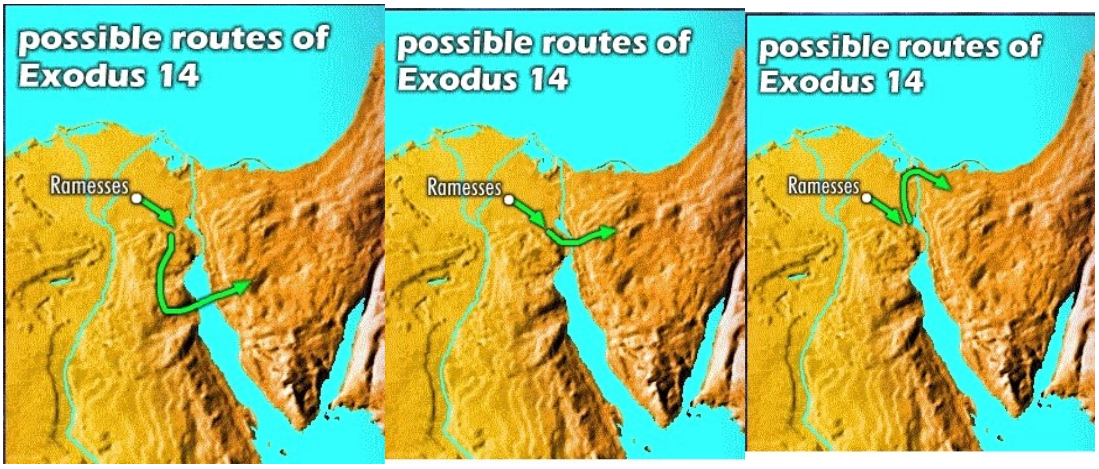
Look at this ancient stutue and drawings of a Hittites

I don't think they looked like Hittites but Jews and I believe Josephus to be right . He was very close to ancient records that we do not have in our days. Try to prove me wrong , it won't change my mind. I am qouting a ancient record as well and by photos of archaeology sources I don't see their conclusion.

We also find intriguing linguistic parallels, such as the name 'Jacob-Her' on some Hyksos-era scarabs, which resonates with the biblical patriarch.

Chapter 14

Below are the Three Possible Routes of the crossing of the Sea



Verses 27-31

(Exodus 14:27-31) And Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were fleeing into it. So the LORD overthrew the Egyptians in the midst of the sea. Then the waters returned and covered the chariots, the horsemen, and all the army of Pharaoh that came into the sea after them. Not so much as one of them remained. But the children of Israel had walked on dry land in the midst of the sea, and the waters were a wall to them on their right hand and on their left. So the LORD saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. Thus Israel saw the great work which the LORD had done in Egypt; so the people feared the LORD, and believed the LORD and His servant Moses. (NKJV)

The Opening of the Red Sea ment spiritaully Baptism according to the New Testament.

(1 Corinthians 10:1-2) Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea, (NKJV)

In Baptism We die to our pass sins when we are burried with Christ under the water and live again through Christ's Ressurection we are raise outside the water . Israel's pass was drown in the Sea aka what made them slaves "the Egyptians" and they Lived through the great deliverance of the opening of the Sea , making it through the other side as one raises symbolically through being raise out of the water.

(Romans 6:4-6) Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. (NKJV)

Joesphus in Antiquities Of The Jews Book 2 Chapter 15 {3. But the Egyptians soon repented that the Hebrews were gone; and the king also was mightily concerned that this had been procured by the magic arts of Moses; so they resolved to go after them. Accordingly they took their weapons, and other warlike furniture, and pursued after them, in order to bring them back, if once

they overtook them, because they would now have no pretense to pray to God against them, since they had already been permitted to go out; and they thought they should easily overcome them, as they had no armor, and would be weary with their journey; so they made haste in their pursuit, and asked of every one they met which way they were gone. And indeed that land was difficult to be traveled over, not only by armies, but by single persons. Now Moses led the Hebrews this way, that in case the Egyptians should repent and be desirous to pursue after them, they might undergo the punishment of their wickedness, and of the breach of those promises they had made to them. As also he led them this way on account of the Philistines, who had quarreled with them, and hated them of old, that by all means they might not know of their departure, for their country is near to that of Egypt; and thence it was that Moses led them not along the road that tended to the land of the Philistines, but he was desirous that they should go through the desert, that so after a long journey, and after many afflictions, they might enter upon the land of Canaan. Another reason of this was, that God commanded him to bring the people to Mount Sinai, that there they might offer him sacrifices. Now when the Egyptians had overtaken the Hebrews, they prepared to fight them, and by their multitude they drove them into a narrow place; for the number that pursued after them was six hundred chariots, with fifty thousand horsemen, and two hundred thousand foot-men, all armed. They also seized on the passages by which they imagined the Hebrews might fly, shutting them up between inaccessible precipices and the sea; for there was [on each side] a [ridge of] mountains that terminated at the sea, which were impassable by reason of their roughness, and obstructed their flight; wherefore they there pressed upon the Hebrews with their army, where [the ridges of] the mountains were closed with the sea; which army they placed at the chops of the mountains, that so they might deprive them of any passage into the plain.

4. When the Hebrews, therefore, were neither able to bear up, being thus, as it were, besieged, because they wanted provisions, nor saw any possible way of escaping; and if they should have thought of fighting, they had no weapons; they expected a universal destruction, unless they delivered themselves up to the Egyptians. So they laid the blame on Moses, and forgot all the signs that had been wrought by God for the recovery of their freedom; and this so far, that their incredulity prompted them to throw stones at the prophet, while he encouraged them and promised them deliverance; and they resolved that they would deliver themselves up to the Egyptians. So there was sorrow and lamentation among the women and children, who had nothing but destruction before their eyes, while they were encompassed with mountains, the sea, and their enemies, and discerned no way of flying from them.

5. But Moses, though the multitude looked fiercely at him, did not, however, give over the care of them, but despised all dangers, out of his trust in God, who, as he had afforded them the several steps already taken for the recovery of their liberty, which he had foretold them, would not now suffer them to be subdued by their enemies, to be either made slaves or be slain by them; and, standing in midst of them, he said, "It is not just of us to distrust even men, when they have hitherto well managed our affairs, as if they would not be the same hereafter; but it is no better than madness, at this time to despair of the providence of God, by whose power all those things have been performed he promised, when you expected no such things: I mean all that I have been concerned in for deliverance and escape from slavery. Nay, when we are in the utmost distress, as you see we ought rather to hope that God will succor us, by whose operation it is that we are now this narrow place, that he may out of such difficulties as are otherwise insurmountable and out of which neither you nor your enemies expect you can be delivered, and may at once demonstrate his own power and his providence over us. Nor does God use to give his help in small difficulties to those whom he favors, but in such cases where no one can see how any hope in man can better their condition. Depend, therefore, upon such a Protector as is able to make small things great, and to show that this mighty force against you is nothing but weakness, and be not affrighted at the Egyptian army, nor do you despair of being preserved, because the sea before, and the mountains behind, afford you no opportunity for flying, for even these mountains, if God so please, may be made plain ground for you, and the sea become dry land."}

Chapter 15

El Gibbor Milchamah = Mighty in Battle: This specific name is not mentioned in the Bible, but the concept of God being mighty in battle is found in various verses. Examples include
Exodus 15:3
Psalm 24:8
Revelation 19:11

Verse 13

(Exodus 15:13) You in Your mercy have led forth The people whom You have redeemed; You have guided them in Your strength To Your holy habitation. (NKJV)

1. Archaic Linguistic Features (Grammar & Vocabulary)

These are subtle grammatical constructions or word choices that are characteristic of very early Hebrew or other related Northwest Semitic languages (like Ugaritic or Canaanite) from the Late Bronze Age.

Archaic Pronominal Forms:

The use of "זוּ" (zu) for the relative pronoun "who/which/that": In later Hebrew, the more common relative pronoun is "אֲשֶׁר" (asher). However, in older poetic sections of the Torah, you find "זוּ" (zu), which is paralleled in older Semitic languages.

Example: Exodus 15:13 (Song of the Sea): "נָחִיתָ בְחַסְדְּךָ עַם זוּ גָּאָלְתָּ" (Nachita b'chasd'cha am zu ga'alta) - "In your steadfast love you led the people whom you redeemed."

Older forms of pronouns or suffixes: Some scholars point to specific 3rd masculine plural verbal prefixes in "t-" or certain 3rd feminine singular verbal suffixes in "-at" as being older forms, distinct from later Hebrew.

YHWH Rapha (יְהוָה רָפְאָ) **The Lord Who Heals Exodus 15:26**

(Exodus 15:26) and he said, "If you will diligently listen to the voice of Yahweh your God, and will do that which is right in his eyes, and will pay attention to his commandments, and keep all his statutes, I will put none of the diseases on you, which I have put on the Egyptians; for I am Yahweh who heals you." (WEB)

We see all through the Bible God's ability to inflict us with diseases

(Exodus 12:9-10) Don't eat it raw, nor boiled at all with water, but roasted with fire; with its head, its legs and its inner parts. You shall let nothing of it remain until the morning; but that which remains of it until the morning you shall burn with fire. (WEB)

(Deuteronomy 28:21-22) Yahweh will make the pestilence cleave to you, until he has consumed you from off the land, where you go in to possess it. Yahweh will strike you with consumption, and with fever, and with inflammation, and with fiery heat, and with the sword, and with blight, and with mildew; and they shall pursue you until you perish. (WEB)

(Deuteronomy 28:27-28) Yahweh will strike you with the boil of Egypt, and with the tumors, and with the scurvy, and with the itch, of which you can not be healed. Yahweh will strike you with madness, and with blindness, and with astonishment of heart; (WEB)

(Deuteronomy 28:58-61) If you will not observe to do all the words of this law that are written in this book, that you may fear this glorious and fearful name, YAHWEH YOUR GOD; then Yahweh will make your plagues wonderful, and the plagues of your seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. He will bring on you again all the diseases of Egypt, which you were afraid of; and they shall cleave to you. Also every sickness, and every plague, which is not written in the book of this law, them will Yahweh bring on you, until you are destroyed. (WEB)

(2 Samuel 12:15) Nathan departed to his house. Yahweh struck the child that Uriah's wife bore to David, and it was very sick.

(WEB)

(2 Chronicles 21:14-15) behold, Yahweh will strike with a great plague your people, and your children, and your wives, and all your substance; and you shall have great sickness by disease of your bowels, until your bowels fall out by reason of the sickness, day by day. (WEB)

(2 Chronicles 21:18-19) After all this Yahweh struck him in his bowels with an incurable disease. It happened, in process of time, at the end of two years, that his bowels fell out by reason of his sickness, and he died of sore diseases. His people made no burning for him, like the burning of his fathers. (WEB)

(2 Chronicles 26:19-21) Then Uzziah was angry; and he had a censer in his hand to burn incense; and while he was angry with the priests, the leprosy broke forth in his forehead before the priests in the house of Yahweh, beside the altar of incense. Azariah the chief priest, and all the priests, looked on him, and behold, he was leprous in his forehead, and they thrust him out quickly from there; yes, himself hurried also to go out, because Yahweh had struck him. Uzziah the king was a leper to the day of his death, and lived in a separate house, being a leper; for he was cut off from the house of Yahweh: and Jotham his son was over the king's house, judging the people of the land. (WEB)

But the scripture doesn't stop here but we also see God's ablity to heal us if he so desire.

(Psalms 6:2) Have mercy on me, Yahweh, for I am faint. Yahweh, heal me, for my bones are troubled. (WEB)

(Psalms 30:2) Yahweh my God, I cried to you, and you have healed me. (WEB)

(Psalms 41:3) Yahweh will sustain him on his sickbed, and restore him from his bed of illness. (WEB)

(Psalms 103:2-3) Praise Yahweh, my soul, and don't forget all his benefits; who forgives all your sins; who heals all your diseases; (WEB)

(Psalms 107:19-21) Then they cry to Yahweh in their trouble, he saves them out of their distresses. He sends his word, and heals them, and delivers them from their graves. Let them praise Yahweh for his loving kindness, for his wonderful works to the children of men! (WEB)

(Psalms 147:3) He heals the broken in heart, and binds up their wounds. (WEB)

(Isaiah 53:4) Surely he has borne our sickness, and carried our suffering; yet we considered him plagued, struck by God, and afflicted. (WEB)

(Matthew 8:16-17) When evening came, they brought to him many possessed with demons. He cast out the spirits with a word, and healed all who were sick; that it might be fulfilled which was spoken through Isaiah the prophet, saying: "He took our infirmities, and bore our diseases." (WEB)

(Matthew 4:23) Jesus went about in all Galilee, teaching in their synagogues, preaching the Good News of the Kingdom, and healing every disease and every sickness among the people. (WEB)

Often of times we only forcus on one side of the coin that we forget that it carries with it two sides . God is our heavenly Father Who can heal us but he as our Father could also inflict us when we do what is wrong in his site.

Josephus in Antiquities Of The Jews Book 3 Chapter 1{"1. WHEN the Hebrews had obtained such a wonderful deliverance, the country was a great trouble to them, for it was entirely a desert, and without sustenance for them; and also had exceeding little water, so that it not only was not at all sufficient for the men, but not enough to feed any of the cattle, for it was parched up, and had no moisture that might afford nutriment to the vegetables; so they were forced to travel over this country, as having no other country but this to travel in. They had indeed carried water along with them from the land over which they had traveled before, as their conductor had bidden them; but when that was spent, they were obliged to draw water out of wells, with pain, by reason of the hardness of the soil. Moreover, what water they found was bitter, and not fit for drinking, and this in small quantities also; and as they thus traveled, they came late in the evening to a place called Marah, which had that name

from the badness of its water, for *Mar* denotes *bitterness*. Thither they came afflicted both by the tediousness of their journey, and by their want of food, for it entirely failed them at that time. Now here was a well, which made them choose to stay in the place, which, although it were not sufficient to satisfy so great an army, did yet afford them some comfort, as found in such desert places; for they heard from those who had been to search, that there was nothing to be found, if they traveled on farther. Yet was this water bitter, and not fit for men to drink; and not only so, but it was intolerable even to the cattle themselves.

2. When Moses saw how much the people were cast down, and that the occasion of it could not be contradicted, for the people were not in the nature of a complete army of men, who might oppose a manly fortitude to the necessity that distressed them; the multitude of the children, and of the women also, being of too weak capacities to be persuaded by reason, blunted the courage of the men themselves, - he was therefore in great difficulties, and made everybody's calamity his own; for they ran all of them to him, and begged of him; the women begged for their infants, and the men for the women, that he would not overlook them, but procure some way or other for their deliverance. He therefore betook himself to prayer to God, that he would change the water from its present badness, and make it fit for drinking. And when God had granted him that favor, he took the top of a stick that lay down at his feet, and divided it in the middle, and made the section lengthways. He then let it down into the well, and persuaded the Hebrews that God had hearkened to his prayers, and had promised to render the water such as they desired it to be, in case they would be subservient to him in what he should enjoin them to do, and this not after a remiss or negligent manner. And when they asked what they were to do in order to have the water changed for the better, he bid the strongest men among them that stood there, to draw up water and told them, that when the greatest part was drawn up, the remainder would be fit to drink. So they labored at it till the water was so agitated and purged as to be fit to drink.

3. And now removing from thence they came to Elim; which place looked well at a distance, for there was a grove of palm-trees; but when they came near to it, it appeared to be a bad place, for the palm-trees were no more than seventy; and they were ill-grown and creeping trees, by the want of water, for the country about was all parched, and no moisture sufficient to water them, and make them hopeful and useful, was derived to them from the fountains, which were in number twelve: they were rather a few moist places than springs, which not breaking out of the ground, nor running over, could not sufficiently water the trees. And when they dug into the sand, they met with no water; and if they took a few drops of it into their hands, they found it to be useless, on account of its mud. The trees were too weak to bear fruit, for want of being sufficiently cherished and enlivened by the water. So they laid the blame on their conductor, and made heavy complaints against him; and said that this their miserable state, and the experience they had of adversity, were owing to him; for that they had then journeyed an entire thirty days, and had spent all the provisions they had brought with them; and meeting with no relief, they were in a very desponding condition. And by fixing their attention upon nothing but their present misfortunes, they were hindered from remembering what deliverances they had received from God, and those by the virtue and wisdom of Moses also; so they were very angry at their conductor, and were zealous in their attempt to stone him, as the direct occasion of their present miseries.

4. But as for Moses himself, while the multitude were irritated and bitterly set against him, he cheerfully relied upon God, and upon his consciousness of the care he had taken of these his own people; and he came into the midst of them, even while they clamored against him, and had stones in their hands in order to despatch him. Now he was of an agreeable presence, and very able to persuade the people by his speeches; accordingly he began to mitigate their anger, and exhorted them not to be over-mindful of their present adversities, lest they should thereby suffer the benefits that had formerly been bestowed on them to slip out of their memories; and he desired them by no means, on account of their present uneasiness, to cast those great and wonderful favors and gifts, which they had obtained of God, out of their minds, but to expect deliverance out of those their present troubles which they could not free themselves from, and this by the means of that Divine Providence which watched over them. Seeing it is probable that God tries their virtue, and exercises their patience by these adversities, that it may appear what fortitude they have, and what memory they retain of his former wonderful works in their favor, and whether they will not think of them upon occasion of the miseries they now feel. He told them, it appeared they were not really good men, either in patience, or in remembering what had been successfully done for them, sometimes by contemning God and his commands, when by those commands they left the land of Egypt; and sometimes by behaving themselves ill towards him who was the servant of God, and this when he had never deceived them, either in what he said, or had ordered them to do by God's command. He also put them in mind of all that had passed; how the Egyptians were destroyed when they attempted to detain them, contrary to the command of God; and after what manner the very same river was to the others bloody, and not fit for drinking, but was to them sweet, and fit for drinking; and how they went a new road through the sea, which fled a long way from them, by which very means they were themselves preserved, but saw their enemies destroyed; and that when they were in want of weapons, God gave them plenty of them; - and so he recounted all the particular instances, how when they were, in appearance, just going to be destroyed, God had saved them in a surprising manner; and that he had still the same power; and that they ought not even now to despair of his providence over them; and accordingly he exhorted them to continue quiet, and to consider that help would not come too late, though it come not immediately, if it be present with them before they suffer any great misfortune; that they ought to reason thus:

that God delays to assist them, not because he has no regard to them, but because he will first try their fortitude, and the pleasure they take in their freedom, that he may learn whether you have souls great enough to bear want of food, and scarcity of water, on its account; or whether you rather love to be slaves, as cattle are slaves to such as own them, and feed them liberally, but only in order to make them more useful in their service. That as for himself, he shall not be so much concerned for his own preservation; for if he die unjustly, he shall not reckon it any affliction, but that he is concerned for them, lest, by casting stones at him, they should be thought to condemn God himself.**"}**

Chapter 16

Manna (Exodus 16:15)

God gave manna (Bread) in the desert through Moses but Jesus is the true bread from heaven which manna is only a symbol of that gives life

(John 6:30-35) Therefore they said to Him, "What sign will You perform then, that we may see it and believe You? What work will You do? "Our fathers ate the manna in the desert; as it is written, 'He gave them bread from heaven to eat.'" Then Jesus said to them, "Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven. "For the bread of God is He who comes down from heaven and gives life to the world." Then they said to Him, "Lord, give us this bread always." And Jesus said to them, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst. (NKJV)

Josephus in Antiquities Of The Jews Book 3 Chapter 1{"5. By this means Moses pacified the people, and restrained them from stoning him, and brought them to repent of what they were going to do. And because he thought the necessity they were under made their passion less unjustifiable, he thought he ought to apply himself to God by prayer and supplication; and going up to an eminence, he requested of God for some succor for the people, and some way of deliverance from the want they were in, because in him, and in him alone, was their hope of salvation; and he desired that he would forgive what necessity had forced the people to do, since such was the nature of mankind, hard to please, and very complaining under adversities. Accordingly God promised he would take care of them, and afford them the succor they were desirous of. Now when Moses had heard this from God, he came down to the multitude. But as soon as they saw him joyful at the promises he had received from God, they changed their sad countenances into gladness. So he placed himself in the midst of them, and told them he came to bring them from God a deliverance from their present distresses. Accordingly a little after came a vast number of quails, which is a bird more plentiful in this Arabian Gulf than any where else, flying over the sea, and hovered over them, till wearied with their laborious flight, and, indeed, as usual, flying very near to the earth, they fell down upon the Hebrews, who caught them, and satisfied their hunger with them, and supposed that this was the method whereby God meant to supply them with food. Upon which Moses returned thanks to God for affording them his assistance so suddenly, and sooner than he had promised them.

6. But presently after this first supply of food, he sent them a second; for as Moses was lifting up his hands in prayer, a dew fell down; and Moses, when he found it stick to his hands, supposed this was also come for food from God to them. He tasted it; and perceiving that the people knew not what it was, and thought it snowed, and that it was what usually fell at that time of the year, he informed them that this dew did not fall from heaven after the manner they imagined, but came for their preservation and sustenance. So he tasted it, and gave them some of it, that they might be satisfied about what he told them. They also imitated their conductor, and were pleased with the food, for it was like honey in sweetness and pleasant taste, but like in its body to bdellium, one of the sweet spices, and in bigness equal to coriander seed. And very earnest they were in gathering it; but they were enjoined to gather it equally - the measure of an omer for each one every day, because this food should not come in too small a quantity, lest the weaker might not be able to get their share, by reason of the overbearing of the strong in collecting it. However, these strong men, when they had gathered more than the measure appointed for them, had no more than others, but only tired themselves more in gathering it, for they found no more than an omer apiece; and the advantage they got by what was superfluous was none at all, it corrupting, both by the worms breeding in it, and by its bitterness. So divine and wonderful a food was this! It also supplied the want of other sorts of food to those that fed on it. And even now, in all that place, this manna comes down in rain, according to what Moses then obtained of God, to send it to the people for their sustenance. Now the Hebrews call this food *manna:* for the particle *man,* in our language, is the asking of a question. *What is this ?* So the Hebrews were very joyful at what was sent them from heaven. Now they made use of this food for forty years, or as long as they were in the wilderness."}

Chapter 17

Jehovah Nissi = The LORD Is My Banner - Exodus 17:15

Saudi Arabia is the Real Sinai

Galatians 4:25 for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children--
(NKJV)

Isaiah 48:21 And they did not thirst When He led them through the deserts; He caused the waters to flow from the rock for them; He also split the rock, and the waters gushed out.
(NKJV)

Psalms 105:41 He opened the rock, and water gushed out; It ran in the dry places like a river.

Josephus in Antiquities Of The Jews Book 3 Chapter 1{"7. As soon as they were removed thence, they came to Rephidim, being distressed to the last degree by thirst; and while in the foregoing days they had lit on a few small fountains, but now found the earth entirely destitute of water, they were in an evil case. They again turned their anger against Moses; but he at first avoided the fury of the multitude, and then betook himself to prayer to God, beseeching him, that as he had given them food when they were in the greatest want of it, so he would give them drink, since the favor of giving them food was of no value to them while they had nothing to drink. And God did not long delay to give it them, but promised Moses that he would procure them a fountain, and plenty of water, from a place they did not expect any. So he commanded him to smite the rock which they saw lying there, with his rod, and out of it to receive plenty of what they wanted; for he had taken care that drink should come to them without any labor or pains-taking. When Moses had received this command from God, he came to the people, who waited for him, and looked upon him, for they saw already that he was coming apace from his eminence. As soon as he was come, he told them that God would deliver them from their present distress, and had granted them an unexpected favor; and informed them, that a river should run for their sakes out of the rock. But they were amazed at that hearing, supposing they were of necessity to cut the rock in pieces, now they were distressed by their thirst and by their journey; while Moses only smiting the rock with his rod, opened a passage, and out of it burst water, and that in great abundance, and very clear. But they were astonished at this wonderful effect;

and, as it were, quenched their thirst by the very sight of it. So they drank this pleasant, this sweet water; and such it seemed to be, as might well be expected where God was the donor. They were also in admiration how Moses was honored by God; and they made grateful returns of sacrifices to God for his providence towards them. Now that Scripture, which is laid up in the temple, informs us, how God foretold to Moses, that water timid in this manner be derived out of the rock.'"}

Josephus in Antiquities Of The Jews Book 3 Chapter 2 {"1. THE name of the Hebrews began already to be every where renowned, and rumors about them ran abroad. This made the inhabitants of those countries to be in no small fear. Accordingly they sent ambassadors to one another, and exhorted one another to defend themselves, and to endeavor to destroy these men. Those that induced the rest to do so, were such as inhabited Gobolitis and Petra. They were called *Amalekites,* and were the most warlike of the nations that lived thereabout; and whose kings exhorted one another, and their neighbors, to go to this war against the Hebrews; telling them that an army of strangers, and such a one as had run away from slavery under the Egyptians, lay in wait to ruin them; which army they were not, in common prudence and regard to their own safety, to overlook, but to crush them before they gather strength, and come to be in prosperity: and perhaps attack them first in a hostile manner, as presuming upon our indolence in not attacking them before; and that we ought to avenge ourselves of them for what they have done in the wilderness, but that this cannot be so well done when they have once laid their hands on our cities and our goods: that those who endeavor to crush a power in its first rise, are wiser than those that endeavor to put a stop to its progress when it is become formidable; for these last seem to be angry only at the flourishing of others, but the former do not leave any room for their enemies to become troublesome to them. After they had sent such embassages to the neighboring nations, and among one another, they resolved to attack the Hebrews in battle.

2. These proceedings of the people of those countries occasioned perplexity and trouble to Moses, who expected no such warlike preparations. And when these nations were ready to fight, and the multitude of the Hebrews were obliged to try the fortune of war, they were in a mighty disorder, and in want of all necessaries, and yet were to make war with men who were thoroughly well prepared for it. Then therefore it was that Moses began to encourage them, and to exhort them to have a good heart, and rely on God's assistance by which they had been state of freedom and to hope for victory over those who were ready to fight with them, in order to deprive them of that blessing: that they were to suppose their own army to be numerous, wanting nothing, neither weapons, nor money, nor provisions, nor such other conveniences as, when men are in possession of, they fight undauntedly; and that they are to judge themselves to have all these advantages in the Divine assistance. They are also to suppose the enemy's army to be small, unarmed, weak, and such as want those conveniences which they know must be wanted, when it is God's will that they shall be beaten; and how valuable God's assistance is, they had experienced in abundance of trials; and those such as were more terrible than war, for that is only against men; but these were against famine and thirst, things indeed that are in their own nature insuperable; as also against mountains, and that sea which afforded them no way for escaping; yet had all these difficulties been conquered by God's gracious kindness to them. So he exhorted them to be courageous at this time, and to look upon their entire prosperity to depend on the present conquest of their enemies.

3. And with these words did Moses encourage the multitude, who then called together the princes of their tribes, and their chief men, both separately and conjointly. The young men he charged to obey their elders, and the elders to hearken to their leader. So the people were elevated in their minds, and ready to try their fortune in battle, and hoped to be thereby at length delivered from all their miseries: nay, they desired that Moses would immediately lead them against their enemies without the least delay, that no backwardness might be a hindrance to their present resolution. So Moses sorted all that were fit for war into different troops, and set Joshua, the son of Nun, of the tribe of Ephraim, over them; one that was of great courage, and patient to undergo labors; of great abilities to understand, and to speak what was proper; and very serious in the worship of God; and indeed made like another Moses, a teacher of piety towards God. He also appointed a small party of the armed men to be near the water, and to take care of the children, and the women, and of the entire camp. So that whole night they prepared themselves for the battle; they took their weapons, if any of them had such as were well made, and attended to their commanders as ready to rush forth to the battle as soon as Moses should give the word of command. Moses also kept awake, teaching Joshua after what manner he should order his camp. But when the day began, Moses called for Joshua again, and exhorted him to approve himself in deeds such a one as a his reputation made men expect from him; and to gain glory by the present expedition, in the opinion of those under him, for his exploits in this battle. He also gave a particular exhortation to the principal men of the Hebrews, and encouraged the whole army as it stood armed before him. And when he had thus animated the army, both by his words and works, and prepared every thing, he retired to a mountain, and committed the army to God and to Joshua.

4. So the armies joined battle; and it came to a close fight, hand to hand, both sides showing great alacrity, and encouraging one another. And indeed while Moses stretched out his hand towards heaven the Hebrews were too hard for the Amalekites: but Moses not being able to sustain his hands thus stretched out, (for as often as he let down his hands, so often were his own people worsted,) he bade his brother Aaron, and Hur their sister Miriam's husband, to stand on each side of him, and take hold of his hands, and not permit his weariness to prevent it, but to assist him in the extension of his hands. When this was done, the Hebrews conquered the Amalekites by main force; and indeed they had all perished, unless the approach of the night had obliged the Hebrews to desist from killing any more. So our forefathers obtained a most signal and most seasonable victory; for they not only overcame those that fought against them, but terrified also the neighboring nations, and got great and splendid

advantages, which they obtained of their enemies by their hard pains in this battle: for when they had taken the enemy's camp, they got ready booty for the public, and for their own private families, whereas till then they had not any sort of plenty, of even necessary food. The forementioned battle, when they had once got it, was also the occasion of their prosperity, not only for the present, but for the future ages also; for they not only made slaves of the bodies of their enemies, but subdued their minds also, and after this battle, became terrible to all that dwelt round about them. Moreover, they acquired a vast quantity of riches; for a great deal of silver and gold was left in the enemy's camp; as also brazen vessels, which they made common use of in their families; many utensils also that were embroidered there were of both sorts, that is, of what were weaved, and what were the ornaments of their armor, and other things that served for use in the family, and for the furniture of their rooms; they got also the prey of their cattle, and of whatsoever uses to follow camps, when they remove from one place to another. So the Hebrews now valued themselves upon their courage, and claimed great merit for their valor; and they perpetually inured themselves to take pains, by which they deemed every difficulty might be surmounted. Such were the consequences of this battle.

5. On the next day, Moses stripped the dead bodies of their enemies, and gathered together the armor of those that were fled, and gave rewards to such as had signalized themselves in the action; and highly commended Joshua, their general, who was attested to by all the army, on account of the great actions he had done. Nor was any one of the Hebrews slain; but the slain of the enemy's army were too many to be enumerated. So Moses offered sacrifices of thanksgiving to God, and built an altar, which he named *The Lord the Conqueror.* He also foretold that the Amalekites should utterly be destroyed; and that hereafter none of them should remain, because they fought against the Hebrews, and this when they were in the wilderness, and in their distress also. Moreover, he refreshed the army with feasting. And thus did they fight this first battle with those that ventured to oppose them, after they were gone out of Egypt. But when Moses had celebrated this festival for the victory, he permitted the Hebrews to rest for a few days, and then he brought them out after the fight, in order of battle; for they had now many soldiers in light armor. And going gradually on, he came to Mount Sinai, in three months' time after they were removed out of Egypt; at which mountain, as we have before related, the vision of the bush, and the other wonderful appearances, had happened."}

Chapter 18

Josephus in Antiquities Of The Jews Book 3 Chapter 3 {"NOW when Raguel, Moses's father-in-law, understood in what a prosperous condition his affairs were, he willingly came to meet him. And Moses and his children, and pleased himself with his coming. And when he had offered sacrifice, he made a feast for the multitude, near the Bush he had formerly seen; which multitude, every one according to their families, partook of the feast. But Aaron and his family took Raguel, and sung hymns to God, as to Him who had been the author procurer of their deliverance and their freedom. They also praised their conductor, as him by whose virtue it was that all things had succeeded with them. Raguel also, in his eucharistical oration to Moses, made great encomiums upon the whole multitude; and he could not but admire Moses for his fortitude, and that humanity he had shewn in the delivery of his friends."}

Josephus in Antiquities Of The Jews Book 3 Chapter 4{"1. THE next day, as Raguel saw Moses in the of a crowd of business for he determined the differences of those that referred them to him, every one still going to him, and supposing that they should then only obtain justice, if he were the arbitrator; and those that lost their causes thought it no harm, while they thought they lost them justly, and not by partiality. Raguel however said nothing to him at that time, as not desirous to be any hinderance to such as had a mind to make use of the virtue of their conductor. But afterward he took him to himself, and when he had him alone, he instructed him in what he ought to do; and advised him to leave the trouble of lesser causes to others, but himself to take care of the greater, and of the people's safety, for that certain others of the Hebrews might be found that were fit to determine causes, but that nobody but a Moses could take of the safety of so many ten thousands. "Be therefore," says he, "insensible of thine own virtue, and what thou hast done by ministering under God to the people's preservation. Permit, therefore, the determination of common causes to be done by others, but do thou reserve thyself to the attendance on God only, and look out for methods of preserving the multitude from their present distress. Make use of the method I suggest to you, as to human affairs; and take a review of the army, and appoint chosen rulers over tens of thousands, and then over thousands; then divide them into five hundreds, and again into hundreds, and into fifties; and set rulers over each of them, who may distinguish them into thirties, and keep them in order; and at last number them by twenties and by tens: and let there be one commander over each number, to be denominated from the number of those over whom they are rulers, but such as the whole multitude have tried, and do approve of, as being good and righteous men; and let those rulers decide the controversies they have one with another. But if any great cause arise, let them bring the cognizance of it before the rulers of a higher dignity; but if any great difficulty arise that is too hard for even their determination, let them send it to thee. By these means two advantages will be gained; the Hebrews will have justice done them, and thou wilt be able to attend constantly on God, and procure him to be more favorable to the people."

2. This was the admonition of Raguel; and Moses received his advice very kindly, and acted according to his suggestion. Nor did he conceal the invention of this method, nor pretend to it himself, but informed the multitude who it was that invented it: nay, he has named Raguel in the books he wrote, as the person who invented this ordering of the people, as thinking it right to

give a true testimony to worthy persons, although he might have gotten reputation by ascribing to himself the inventions of other men; whence we may learn the virtuous disposition of Moses: but of such his disposition, we shall have proper occasion to speak in other places of these books."}

Chapter 19

Josephus in Antiquities Of The Jews Book 3 Chapter 5{"1. NOW Moses called the multitude together, and told them that he was going from them unto mount Sinai to converse with God; to receive from him, and to bring back with him, a certain oracle; but he enjoined them to pitch their tents near the mountain, and prefer the habitation that was nearest to God, before one more remote. When he had said this, he ascended up to Mount Sinai, which is the highest of all the mountains that are in that country and is not only very difficult to be ascended by men, on account of its vast altitude, but because of the sharpness of its precipices also; nay, indeed, it cannot be looked at without pain of the eyes: and besides this, it was terrible and inaccessible, on account of the rumor that passed about, that God dwelt there. But the Hebrews removed their tents as Moses had bidden them, and took possession of the lowest parts of the mountain; and were elevated in their minds, in expectation that Moses would return from God with promises of the good things he had proposed to them. So they feasted and waited for their conductor, and kept themselves pure as in other respects, and not accompanying with their wives for three days, as he had before ordered them to do. And they prayed to God that he would favorably receive Moses in his conversing with him, and bestow some such gift upon them by which they might live well. They also lived more plentifully as to their diet; and put on their wives and children more ornamental and decent clothing than they usually wore.

2. So they passed two days in this way of feasting; but on the third day, before the sun was up, a cloud spread itself over the whole camp of the Hebrews, such a one as none had before seen, and encompassed the place where they had pitched their tents; and while all the rest of the air was clear, there came strong winds, that raised up large showers of rain, which became a mighty tempest. There was also such lightning, as was terrible to those that saw it; and thunder, with its thunderbolts, were sent down, and declared God to be there present in a gracious way to such as Moses desired he should be gracious. Now, as to these matters, every one of my readers may think as he pleases; but I am under a necessity of relating this history as it is described in the sacred books. This sight, and the amazing sound that came to their ears, disturbed the Hebrews to a prodigious degree, for they were not such as they were accustomed to; and then the rumor that was spread abroad, how God frequented that mountain, greatly astonished their minds, so they sorrowfully contained themselves within their tents, as both supposing Moses to be destroyed by the Divine wrath, and expecting the like destruction for themselves.

3. When they were under these apprehensions, Moses appeared as joyful and greatly exalted. When they saw him, they were freed from their fear, and admitted of more comfortable hopes as to what was to come. The air also was become clear and pure of its former disorders, upon the appearance of Moses; whereupon he called together the people to a congregation, in order to their hearing what God would say to them: and when they were gathered together, he stood on an eminence whence they might all hear him, and said, "God has received me graciously, O Hebrews, as he has formerly done; and has suggested a happy method of living for you, and an order of political government, and is now present in the camp: I therefore charge you, for his sake and the sake of his works, and what we have done by his means, that you do not put a low value on what I am going to say, because the commands have been given by me that now deliver them to you, nor because it is the tongue of a man that delivers them to you; but if you have a due regard to the great importance of the things themselves, you will understand the greatness of Him whose institutions they are, and who has not disdained to communicate them to me for our common advantage; for it is not to be supposed that the author of these institutions is barely Moses, the son of Amram and Jochebed, but He who obliged the Nile to run bloody for your sakes, and tamed the haughtiness of the Egyptians by various sorts of judgments; he who provided a way through the sea for us; he who contrived a method of sending us food from heaven, when we were distressed for want of it; he who made the water to issue out of a rock, when we had very little of it before; he by whose means Adam was made to partake of the fruits both of the land and of the sea; he by whose means Noah escaped the deluge; he by whose means our forefather Abraham, of a wandering pilgrim, was made the heir of the land of Canaan; he by whose means Isaac was born of parents that were very old; he by whose means Jacob was adorned with twelve virtuous sons; he by whose means Joseph became a potent lord over the Egyptians; he it is who conveys these instructions to you by me as his interpreter. And let them be to you venerable, and contended for more earnestly by you than your own children and your own wives; for if you will follow them, you will lead a happy life you will enjoy the land fruitful, the sea calm, and the fruit of the womb born complete, as nature requires; you will be also terrible to your enemies for I have been admitted into the presence of God and been made a hearer of his incorruptible voice so great is his concern for your nation, and its duration."}

Chapter 20

Josephus in Antiquities Of The Jews Book 3 Chapter 5{"4. When he had said this, he brought the people, with their wives and children, so near the mountain, that they might hear God himself speaking to them about the precepts which they were to practice; that the energy of what should be spoken might not be hurt by its utterance by that tongue of a man, which could but imperfectly deliver it to their understanding. And they all heard a voice that came to all of them from above, insomuch that no one of these words escaped them, which Moses wrote on two tables; which it is not lawful for us to set down directly, but their import we will declare

5. The first commandment teaches us that there is but one God, and that we ought to worship him only. The second commands us not to make the image of any living creature to worship it. The third, that we must not swear by God in a false matter. The fourth, that we must keep the seventh day, by resting from all sorts of work. The fifth, that we must honor our parents. The sixth that we must abstain from murder. The seventh that we must not commit adultery. The eighth, that we must not be guilty of theft. The ninth, that we must not bear false witness. The tenth, that we must not admit of the desire of any thing that is another's.

6. Now when the multitude had heard God himself giving those precepts which Moses had discoursed of, they rejoiced at what was said; and the congregation was dissolved: but on the following days they came to his tent, and desired him to bring them, besides, other laws from God. Accordingly he appointed such laws, and afterwards informed them in what manner they should act in all cases; which laws I shall make mention of in their proper time; but I shall reserve most of those laws for another work, and make there a distinct explication of them.

7. When matters were brought to this state, Moses went up again to Mount Sinai, of which he had told them beforehand. He made his ascent in their sight; and while he staid there so long a time, (for he was absent from them forty days,) fear seized upon the Hebrews, lest Moses should have come to any harm; nor was there any thing else so sad, and that so much troubled them, as this supposal that Moses was perished. Now there was a variety in their sentiments about it; some saying that he was fallen among wild beasts; and those that were of this opinion were chiefly such as were ill-disposed to him; but others said that he was departed, and gone to God; but the wiser sort were led by their reason to embrace neither of those opinions with any satisfaction, thinking, that as it was a thing that sometimes happens to men to fall among wild beasts and perish that way, so it was probable enough that he might depart and go to God, on account of his virtue; they therefore were quiet, and expected the event: yet were they exceeding sorry upon the supposal that they were deprived of a governor and a protector, such a one indeed as they could never recover again; nor would this suspicion give them leave to expect any comfortable event about this man, nor could they prevent their trouble and melancholy upon this occasion. However, the camp durst not remove all this while, because Moses had bidden them afore to stay there.

8. But when the forty days, and as many nights, were over, Moses came down, having tasted nothing of food usually appointed for the nourishment of men. His appearance filled the army with gladness, and he declared to them what care God had of them, and by what manner of conduct of their lives they might live happily; telling them, that during these days of his absence he had suggested to him also that he would have a tabernacle built for him, into which he would descend when he came to them, and how we should carry it about with us when we remove from this place; and that there would be no longer any occasion for going up to Mount Sinai, but that he would himself come and pitch his tabernacle amongst us, and be present at our prayers; as also, that the tabernacle should be of such measures and construction as he had shown him, and that you are to fall to the work, and prosecute it diligently. When he had said this, he showed them the two tables, with the ten commandments engraven upon them, five upon each table; and the writing was by the hand of God."}

El Kana - A Jealous God Exodus 20:5

Exodus 20:4 is very clear about no graven images. Why then are there so many trinkets of saints, angels and such?

There was two images of angels on the ark of the Covenant, in the veil and there was Angel's in the walls at the temple.

"And you shall make two cherubim of gold; of hammered work you shall make them at the two ends of the mercy seat."Exodus 25:18 (NKJV)

"And he made a veil of blue, purple, and scarlet thread, and fine woven linen; it was worked with an artistic design of cherubim."Exodus 36:35 (NKJV)

1Kings 6 (NKJV)[25] And the other cherub was ten cubits; both cherubim were of the same size and shape.[26] The height of one

cherub was ten cubits, and so was the other cherub.[27] Then he set the cherubim inside the inner room; and they stretched out the wings of the cherubim so that the wing of the one touched one wall, and the wing of the other cherub touched the other wall. And their wings touched each other in the middle of the room.[28] Also he overlaid the cherubim with gold.[29] Then he carved all the walls of the temple all around, both the inner and outer sanctuaries, with carved figures of cherubim, palm trees, and open flowers.

So it was acceptable to have in places of worship for the Jews such images though not to be worship.

And in reference of the saints I am in total agreement with you especially if the person is dead. Saints and Angels never desired to be worship or prayed to .

Acts 10 (NKJV) [25] As Peter was coming in, Cornelius met him and fell down at his feet and worshiped him.[26] But Peter lifted him up, saying, "Stand up; I myself am also a man."

Revelation 22 (NKJV)[8] Now I, John, saw and heard these things. And when I heard and saw, I fell down to worship before the feet of the angel who showed me these things.[9] Then he said to me, "See that you do not do that. For I am your fellow servant, and of your brethren the prophets, and of those who keep the words of this book. Worship God."

Now images of Saints and Angels wasn't accepted by the early church For example the Synod of Elvira (306 AD - 312 AD) "prohibited the exhibition of images in churches".

Latter on it became acceptable and now we see what a little leaven of sin is brought us in.

Does the Bible say the sins of the father are visited on the sons to the seventh generation? If so, what is the context and what is this in reference to?

Bible says it, but not to the seventh but third and fourth , first let's see it's reference

“you shall not bow down to them nor serve them. For I, the Lord your God, am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generations of those who hate Me,”— Exodus 20:5 (NKJV)

“keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation."Exodus 34:7 (NKJV)

“'The Lord is longsuffering and abundant in mercy, forgiving iniquity and transgression; but He by no means clears the guilty, visiting the iniquity of the fathers on the children to the third and fourth generation.' Numbers 14:18 (NKJV)

“you shall not bow down to them nor serve them. For I, the Lord your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me,” Deuteronomy 5:9 (NKJV)

When we see it , It is in the law of Moses but we also see if we look elsewhere in scripture years latter God saying he will no longer do this but will punish each for there own sin . So there is no such thing as a generation curse. The only curse that is generational is original sin which we inherit from Adam and Eve.

Ezekiel 18 (NKJV)[1] The word of the Lord came to me again, saying,[2] "What do you mean when you use this proverb concerning the land of Israel, saying: 'The fathers have eaten sour grapes, And the children's teeth are set on edge'?[3] "As I live," says the Lord God, "you shall no longer use this proverb in Israel.[4] "Behold, all souls are Mine; The soul of the father As well as the soul of the son is Mine; The soul who sins shall die.[5] But if a man is just And does what is lawful and right;[6] If he has not eaten on the mountains, Nor lifted up his eyes to the idols of the house of Israel, Nor defiled his neighbor's wife, Nor approached a woman during her impurity;[7] If he has not oppressed anyone, But has restored to the debtor his pledge; Has robbed no one by violence, But has given his bread to the hungry And covered the naked with clothing;[8] If he has not exacted usury Nor taken any increase, But has withdrawn his hand from iniquity And executed true judgment between man and man;[9] If he has walked in My statutes And kept My judgments faithfully-- He is just; He shall surely live!" Says the Lord God.[10] "If he begets a son who is a robber Or a shedder of blood, Who does any of these things [11] And does none of those duties, But has eaten on the mountains Or defiled his neighbor's wife;[12] If he has oppressed the poor and needy, Robbed by violence, Not restored the pledge, Lifted his eyes to the idols, Or committed abomination;[13] If he has exacted usury Or taken increase-- Shall he then live? He shall not live! If he has done any of these abominations, He shall surely die; His blood shall be upon him.[14] "If, however, he begets a son Who sees all the sins which his father has done, And considers but does not do likewise;[15] Who has not eaten on the mountains, Nor lifted his eyes to the idols of the house of Israel, Nor defiled his neighbor's wife;[16] Has not oppressed anyone, Nor withheld a pledge, Nor

robbed by violence, But has given his bread to the hungry And covered the naked with clothing;[17] Who has withdrawn his hand from the poor And not received usury or increase, But has executed My judgments And walked in My statutes-- He shall not die for the iniquity of his father; He shall surely live![18] "As for his father, Because he cruelly oppressed, Robbed his brother by violence, And did what is not good among his people, Behold, he shall die for his iniquity.[19] "Yet you say, 'Why should the son not bear the guilt of the father?' Because the son has done what is lawful and right, and has kept all My statutes and observed them, he shall surely live.[20] The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself.

The Christian concerning Sabbath and the Law

I currently visited the old church I used to Pastor which was sold to a church that now keeps the Sabbath and the Law. This was the church at 442 West Susquehanna. I was surprised how beautiful the church looked they did a marvelous job in fixing the church. I didn't have the money to fix it.

But as I was sitting I noticed their observance of the Sabbath and law keeping. Which led me to this topic are Christian bound to keep the Sabbath and law? First of all is important to know that the Bible clearly tells us we are not under the law as a means of righteousness.

Hebrews 8:10-13 For this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.None of them shall teach his neighbor, and none his brother, saying, ‘Know the Lord,’ for all shall know Me, from the least of them to the greatest of them. For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more.”In that He says, “A new covenant ,” He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.

Galatians 3:10-13 For as many as are of the works of the law are under the curse; for it is written, “Cursed is everyone who does not continue in all things which are written in the book of the law, to do them.”But that no one is justified by the law in the sight of God is evident, for “the just shall live by faith.”Yet the law is not of faith, but “the man who does them shall live by them.”Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, “Cursed is everyone who hangs on a tree”),

Jesus is our righteousness

1 Corinthians 1:30 But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption

Acts 13:38-39 Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins;and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses.

The law is to show us our sinfulness and not to save us. In matter of fact the law gives sin more power over us.

1 Corinthians 15:56 The sting of death is sin, and the strength of sin is the law.

Now there are some who say Christ came not to destroy the law but fulfill.

Matthew 5:17-18“Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.

Notice in the end of the passage Jesus says till all is fulfilled let us know there will be a time when the law would not be the means of salvation.

Now also is important to know how does Jesus fulfill prophecy because the law is put in the same place with prophecy. The law or the prophets how did Christ fulfill prophecy and once prophecy is fulfilled is it needful to fulfill it again and again. For example : Isaiah tells us that Christ was to be born of a virgin. And we see that prophecy fulfilled in Christ.

Matthew 1:22-23So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying:“Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,” which is translated, “God with us.”

Are you and I called to be born of virgins. No Christ fulfilled that and so is with the law. Christ fulfill the law, Christ is the end of

the law towards righteousness.

Romans 3:20-22 Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin. But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference;

Romans 10:4 For Christ is the end of the law for righteousness to everyone who believes.

If man could save himself even 1% they will be as prideful as the devil. If Jesus saves us 99% and 1% is left towards us. You be hearing people in heaven say I did more with my 1% than you. And it will be a reason for bragging but what does the scripture says about those who brag. Jesus will tell them I never knew you.

Matthew 7:22-23 Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’

Why do they practice Lawlessness because they see their salvation as a means of what they done and do. We are not saved by what we do. The good works that we do is that evidence of salvation not the means of salvation.

Ephesians 2:8-10 For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

Notice good works mentioned but not as a means of salvation but as something that was prepared beforehand. When it comes to salvation it's only by faith. By faith alone but this faith doesn't come alone for a produces repentance and good works and in other study we will talk about that. Now let's go and speak about the Sabbath.

When Jesus came we see in the Gospel of John the following :

Jesus tells a man to carry a burden on the Sabbath

John 5: 8-12 Jesus said to him, "Rise, take up your bed and walk." And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath. The Jews therefore said to him who was cured, "It is the Sabbath; it is not lawful for you to carry your bed." He answered them, "He who made me well said to me, 'Take up your bed and walk.'" Then they asked him, "Who is the Man who said to you, 'Take up your bed and walk'?"

Carrying a bed was forbidden for it was a burden example of this can be found in Nehemiah

Nehemiah 13: 15-19 In those days I saw people in Judah treading wine presses on the Sabbath, and bringing in sheaves, and loading donkeys with wine, grapes, figs, and all kinds of burdens, which they brought into Jerusalem on the Sabbath day. And I warned them about the day on which they were selling provisions. Men of Tyre dwelt there also, who brought in fish and all kinds of goods, and sold them on the Sabbath to the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said to them, "What evil thing is this that you do, by which you profane the Sabbath day? Did not your fathers do thus, and did not our God bring all this disaster on us and on this city? Yet you bring added wrath on Israel by profaning the Sabbath." So it was, at the gates of Jerusalem, as it began to be dark before the Sabbath, that I commanded the gates to be shut, and charged that they must not be opened till after the Sabbath. Then I posted some of my servants at the gates, so that no burdens would be brought in on the Sabbath day.

Now the Pharisees understood this to be a sin to them. After this event Jesus told the man to stop doing it for it was a sin to them and John acknowledges that Jesus broke the Sabbath.

John 5:14-18 Afterward Jesus found him in the temple, and said to him, "See, you have been made well. Sin no more, lest a worse thing come upon you." The man departed and told the Jews that it was Jesus who had made him well. For this reason the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the Sabbath. But Jesus answered them, "My Father has been working until now, and I have been working." Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

Now in the night before the crucifixion Jesus replaces the Sabbath with the Lord's supper notice Jesus words remembrance.

Luke 22:19-20 And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me." Likewise He also took the cup after supper, saying, "This cup is the new covenant in My

blood, which is shed for you.

No longer the Sabbath was to be remembered but the Lord's supper

“"Remember the Sabbath day, to keep it holy.”Exodus 20:8 (NKJV)

In a new heavens and a new Earth there will be a Sabbath keeping

Isaiah 66:22-23 "For as the new heavens and the new earth Which I will make shall remain before Me," says the Lord, "So shall your descendants and your name remain. And it shall come to pass That from one New Moon to another, And from one Sabbath to another, All flesh shall come to worship before Me," says the Lord.

But for now Christians are told they are free to keep it or not but they shouldn't judge those who do or don't. For Jesus is their rest.

Romans 14 (NKJV)4- 8 Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand. One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind. He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks. For none of us lives to himself, and no one dies to himself. For if we live, we live to the Lord; and if we die, we die to the Lord….

Matthew 11:28-30 Come to Me, all you who labor and are heavy laden, and I will give you rest.[29] Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light."

In the church Council at Jerusalem the Gentiles were told what to do and in that list was not to keep the Sabbath but the following

Acts 15:28-29 For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell.

It is very interesting that when one goes to Matthew account on the matter of the Resurrection when Jesus left the tomb one find these words.

Matthews 28:1 KJV (In the end of the sabbath,) as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

And when it comes to the Epistles we see a different change of events no longer everybody required to keep the Sabbath. In matter of fact we are told to receive those who don't keep the Sabbath and to receive those who do keep the Sabbath. For there are people who think every single day is the same. In my mind we should keep everyday holy why because we are the Temple of the Holy Spirit.

Romans 14:3-8 Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand. One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind. He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks. For none of us lives to himself, and no one dies to himself. For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's.

Someone may say "Jesus Christ said:

“But pray ye that your flight be not in the winter, neither on the sabbath day:”

Matthew 24:20 KJV

Jesus Christ is speaking about the end of the days, and you think any day can be the Sabbath Day?"

You know that the passage you quoted is speaking of what was to happen before the destruction of the temple that was in Jerusalem

Matthew 24:19-20(NKJV) But woe to those who are pregnant and to those who are nursing babies in those days! And pray that your flight may not be in winter or on the Sabbath.

The Zealots took over Jerusalem and they would kill you if you broke any of commandments of Moses and woman with babies at that time wouldn't of been shown no mercy.

And our calendars are ten days off so the Sabbath it's not really the Sabbath in our calendars so how do you know you keeping the right day. And we also have a Time zone difference where today is Friday evening here and Thursday somewhere else. What about those who work in a place like Greenland or areas where is only snow where days have longer hours and one day light could take up a week or more for night how do they know how to keep the Sabbath.

How can I keep the Sabbath when time zone is different in other parts of the world when it is Friday evening here , it is Thursday somewhere else?

How can I keep the Sabbath when our calendars are 10 days off which means this Friday evening is not really the Sabbath?

The papal bull issued by Pope Gregory XIII in 1582 decreed that 10 days be skipped when switching to the Gregorian calendar.

How does someone in Greenland or in the North Pole or South Pole keep the Sabbath when One day of theirs could be a week or a month length?

Do you know the Jews finds it offensive for Gentile to keep the Sabbath ? So offensive that Gentiles were worthy of death for keeping the Sabbath.

See the Talmud Sanhendrin 58:B “a gentile that rest on the Sabbath incurs the death penalty”

Now Someone may say Sunday is a pagan day of the Sun. And the Mark of the Beast.

To that I reply we have a pagan calendar. Take our days of the week.

Sunday - Sun's day

Monday - Moon's day

Other days are named after Norse gods;

Tuesday -Tyrs's day

Wednesday- (W)odin's day

Thursday- Thor's day

Friday - Frigg's day

Saturday- Saturn's day

The Bible is clear how the Mark of the Beast is and it doesn't say day observation

Revelation 13:16-18He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads,and that no one may buy or sell except one who has the mark or the name of the beast, or the number of his name.

Here is wisdom. Let him who has understanding calculate the number of the beast, for it is the number of a man: His number is 666.

Chapter 21

Verses 1-6

Exodus 21:1-6 NKJV “Now these are the judgments which you shall set before them: If you buy a Hebrew servant,

he shall serve six years; and in the seventh he shall go out free and pay nothing. If he comes in by himself, he shall go out by himself; if he comes in married, then his wife shall go out with him. If his master has given him a wife, and she has borne him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself. But if the servant plainly says, 'I love my master, my wife, and my children; I will not go out free,' then his master shall bring him to the judges. He shall also bring him to the door, or to the doorpost, and his master shall pierce his ear with an awl; and he shall serve him forever.

Could you just imagine a slave due to his love for his wife giving up his rights of freedom and receiving a piercing which made slave for life. This is a picture of Christ for his church. This is what is meant when Christ said in the Psalms 40 my ears you have opened. You have pierced.

Psalms 40:6 Tanakh-1917 {40:7} Sacrifice and meal-offering Thou hast no delight in; Mine ears hast Thou opened; Burnt-offering and sin-offering hast Thou not required.

In the Greek version called the Septuagint also known as LXX states a body you had prepare for me.

Psalms 40:6 LXXE (39:6) Sacrifice and offering thou wouldest not; but a body hast thou prepared me: whole-burnt-offering and sacrifice for sin thou didst not require.

Jesus became a slave and was pierced to become our bridegroom forever

Philippians 2:5-8 LEB 5 Think this in yourselves which was also in Christ Jesus, 6 who, existing in the form of God, did not consider being equal with God something to be grasped, 7 but emptied himself by taking the form of a slave, by becoming in the likeness of people. And being found in appearance like a man, 8 he humbled himself by becoming obedient to the point of death, that is, death on a cross.

And he was pierced by those who he loved , and did not considered them his enemies but friends.

Zechariah 13:6 NKJV And one will say to him, 'What are these wounds between your arms?' Then he will answer, 'Those with which I was wounded in the house of my friends.'

He did not called his betrayer a enemy though he was in our eyes but a friend who he would of gladly died for aswell if he would of came to the cross.

Matthew 26:50 NKJV But Jesus said to him, "Friend, why have you come?" Then they came and laid hands on Jesus and took Him.

He took proudly the piercing of his hands and feet knowing it would bring forth redemption for his bride which he was to have forever.

I love my wife said the Servant which he became so I proudly take my piercing knowing full well what it means. For her I left heaven above to become flesh & blood, for her I would die the shame of the cross. For her I would have them pierce my side . For her my heart will explode bringing forth blood & water. And for her so I could continue loving her, I would rise again .

Why in ancient Israel were Hebrew slaves freed in the seventh year Exodus21: 2, Deuteronomy 15: 12-18) but Gentile slaves were not freed (Leviticus 25: 44-46)?

Because the Jews saw the Gentiles of lesser worth. Ephesians 2 and other passages could give us a little glimpse of how a Jew would see Gentiles

For the Jew God would seem far from a Gentile, far from any promises of God , far from any hope

Eph 2:12 WEB that you (Gentiles) were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world.

Notice we Gentiles were consider unholy , unclean , it would be unlawful for a Jew to step into the house of a Gentile

Act 10:28 WEB He said to them, "You yourselves know how it is an unlawful thing for a man who is a Jew to join himself or

come to one of another nation, but God has shown me that I shouldn't call any man unholy or unclean.

We were rightly called Dogs

Psalms 22:16 WEB For dogs have surrounded me. A company of evildoers have enclosed me. They have pierced my hands and feet.

(Matthew 15:23-26) But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I was not sent but unto the lost sheep of the house of Israel. But she came and worshipped him, saying, Lord, help me. And he answered and said, It is not meet to take the children's bread and cast it to the dogs. (ASV)

It is amazing how God could turn a dog into a child of God but let's continue

Gentile was not even consider a Jew's neighbor

"You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the Lord." Leviticus 19:18 (NKJV)

This why the Talmud speaks very ill towards Gentiles so much so they were forbidden to keep the Sabbath or the Law of Moses.

Sanhedrin 58B A heathen who keeps a day of rest, deserves death, for it is written and a day and a night they shall not rest, and a master has said there prohibition is there death sentence . Rabina said even if he rested is on a Monday . Now why is this not included in the seven Noachians laws? Only negative injunctions AR enumerated, not positive ones.

Halacha 9…….. if agents how studies the Torah, makes a Sabbath, or creates a religious practice, a Jewish Court should be him, punish him, and inform him that he is obliged to die. However he is not to be executed…

But now in Christ we are no longer seen this way.

"There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."Gal 3:28 (NKJV)

Praise be to Jesus who has taken down the wall of division and made us all one.

Verse 16

(Exodus 21:16) "He who kidnaps a man and sells him, or if he is found in his hand, shall surely be put to death. (NKJV)

compare to

In the Law Code of Hammuradi writen a few hunndred years before it states ("If a man kidnap a minor son of a man, he shall be put to death"}

Both consider kidnapping a serious offense.

Verses 18-19

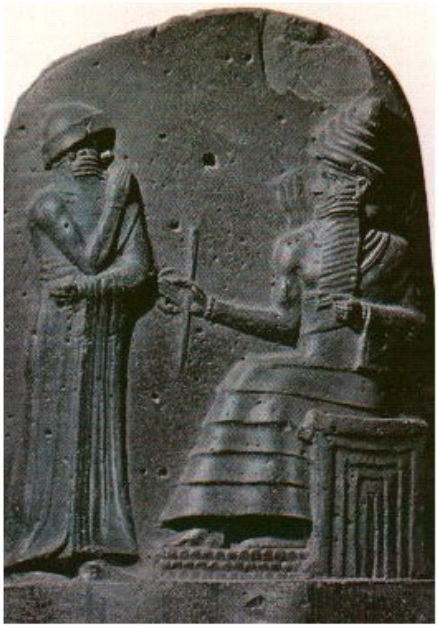
(Exodus 21:18-19) "If men contend with each other, and one strikes the other with a stone or with his fist, and he does not die but is confined to his bed, "if he rises again and walks about outside with his staff, then he who struck him shall be acquitted. He shall only pay for the loss of his time, and shall provide for him to be thoroughly healed. (NKJV)

compare to

In the Law Code of Hammuradi writen a few hunndred years before it states ("If a man strikes another man in a quarrel and wounds him, then he shall swear , " I did not injure him wittingly . and pay the physicians ")

Both speak on Provision for injuries

Hammurabi Stele



Verses 24-26

Exodus 21:24-26 NKJV 24 "eye for eye, tooth for tooth, hand for hand, foot for foot, 25 "burn for burn, wound for wound, stripe for stripe. 26 "If a man strikes the eye of his male or female servant, and destroys it, he shall let him go free for the sake of his eye.

compared to

In the Law Code of Hammuradi writen a few hunndred years before it states {"
If a free person puts out the eye of another free person, that person's eye shall be put out.
If a free person breaks the bone of another free person, that person's bone shall be broken.
If a free person puts out the eye or breaks the bone of a civil-servant, that person shall pay one-half kilogram of silver. If a free person puts out the eye or breaks the bone of another free person's slave, that person shall pay half the value of the slave."}

Both the Book of Exodus and that of the Law Code of Hammuradi speaks of revenage but in the New Testament and in other places in the Old Testament we are told we are told not to take vengance and to leave it to the Lord .

Leviticus 19:18 NKJV 18 'You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the LORD.

Matthew 5:38-41 NKJV 38 "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' 39 "But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also. 40 "If anyone wants to sue you and take away your tunic, let him have your cloak also. 41 "And whoever compels you to go one mile, go with him two.

Romans 12:19-21 NKJV 19 Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, "Vengeance is Mine, I will repay," says the Lord. 20 Therefore "If your enemy is hungry, feed him; If he is thirsty, give him a drink; For in so

doing you will heap coals of fire on his head." 21 Do not be overcome by evil, but overcome evil with good.

Chapter 22

Verse 1

(Exodus 22:1) "If a man steals an ox or a sheep, and slaughters it or sells it, he shall restore five oxen for an ox and four sheep for a sheep. (NKJV)

compared to

In the Law Code of Hammuradi writen a few hunndred years before it states " if a man steal an ox or a sheep.... he shall restore thirtyfold"

Both adress repayment for what was stolen and a fine

Verses 2-3

Exodus 22:2-3 NKJV 2 "If the thief is found breaking in, and he is struck so that he dies, there shall be no guilt for his bloodshed. 3 "If the sun has risen on him, there shall be guilt for his bloodshed. He should make full restitution; if he has nothing, then he shall be sold for his theft.

compared to

In the Law Code of Hammuradi writen a few hunndred years before it states {"If a father of a household tunnels through the wall of a other house and robs it, then he will be sentence to death. The execution shall take place outside the tunnel and the body shall be hung in front of the tunnel "}

The case of the Book of Exodus we see a little more compassion compare to the the Law Code of Hammuradi but both calls for death only Exodus calls for it when it is dark when it is dark.

Verses 26-27

(Exodus 22:26-27) "If you ever take your neighbor's garment as a pledge, you shall return it to him before the sun goes down. "For that is his only covering, it is his garment for his skin. What will he sleep in? And it will be that when he cries to Me, I will hear, for I am gracious. (NKJV)

Example of this very thing can be found in the following:

In 1959 among the ruins of Yavne Yam, 8 miles south Tel Aviv, a document was found from the 7th Century BC that read {"And he took thy servant's cloak after I had brought in the harvest .....and all my brothers would testify truthfully on my behalf that I am not in his debt"}

Chapter 23

Can you sleep on Shabbat?

It is a time of rest for the body and the soul. It be kind of weird not to sleep on the Sabbath. For those who keep it. How would you feel refreshed if you not supposed to sleep? Part of resting involves sleep.

Exodus 23:12 Six days you shall do your work, and on the seventh day you shall rest, that your ox and your donkey may rest, and the son of your female servant and the stranger may be refreshed.

Are unicorns good, according to the Bible?

KJV uses the word unicorn only in 9 verses symbol of power since horn is a symbol of power so the unicorn itself represents power like in Numbers 23:22 or answer to a prayer like in Pslams 22:21

Numbers 23:22 KJV 22 God brought them out of Egypt; he hath as it were the strength of an unicorn.

Numbers 24:8 KJV 8 God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.

Deuteronomy 33:17 KJV 17 His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

Job 39:9-10 KJV 9 Will the unicorn be willing to serve thee, or abide by thy crib? 10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

Psalms 22:21 KJV 21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

Psalms 29:6 KJV 6 He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

Psalms 92:10 KJV 10 But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil.

Isaiah 34:7 KJV 7 And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

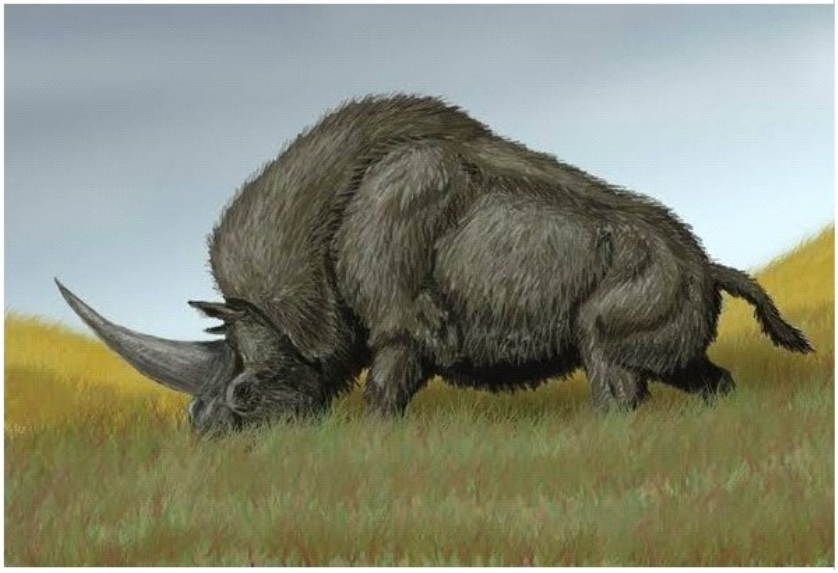
The Hebrew is **רם רים ראים ראם** pronounced re'êm re'êym rêym rêm and it exact meaning is really not certain but some translaters translate as wild bulls or wild oxen.

Isaiah 34:7 LEB And wild oxen shall go down with them, and steers with strong bulls. And their land shall be drenched with blood, and their soil shall be fattened with fat.

But let's just say by argument what if it means unicorns, it ia quite possible that they did existed or was seen by those in the pass. The earliest unicorn accounts comes from the writer Ctesias in the 4th century BC. And the early Greeks wrote about them not in mythical sort of way but as regular history.

Look for example Siberian unicorn also known as Elasmotherium bones of which was discovered.

This is what they might of looked like , when these scientists discover just the bones in piecies they would at times have to let their imagination get the best of them. But look at what the Siberian unicorn is, a unicorn. A beast with only one horn living about 29 thousand years ago.



Chapter 24

The God of Israel (Elope Yisra'el; Exo_24:10)

Chapter 25

Ark of the Covenant

The Ark of the Covenant had the presence of God through this Ark , God dwelt with his People just as When Jesus came to earth he was God with us and as the ark represented the Old Covenant so Christ Jesus is the New Covenant which is far greater than the Old.

(Exodus 25:10-22) "And they shall make an ark of acacia wood; two and a half cubits shall be its length, a cubit and a half its width, and a cubit and a half its height. "And you shall overlay it with pure gold, inside and out you shall overlay it, and shall make on it a molding of gold all around. "You shall cast four rings of gold for it, and put them in its four corners; two rings shall be on one side, and two rings on the other side. "And you shall make poles of acacia wood, and overlay them with gold. "You shall put the poles into the rings on the sides of the ark, that the ark may be carried by them. "The poles shall be in the rings of the ark; they shall not be taken from it. "And you shall put into the ark the Testimony which I will give you. "You shall make a mercy seat of pure gold; two and a half cubits shall be its length and a cubit and a half its width. "And you shall make two cherubim of gold; of hammered work you shall make them at the two ends of the mercy seat. "Make one cherub at one end, and the other cherub at the other end; you shall make the cherubim at the two ends of it of one piece with the mercy seat. "And the cherubim shall stretch out their wings above, covering the mercy seat with their wings, and they shall face one another; the faces of the cherubim shall be toward the mercy seat. "You shall put the mercy seat on top of the ark, and in the ark you shall put the Testimony that I will give you. "And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which are on the ark of the Testimony, about everything which I will give you in commandment to the children of Israel. (NKJV)

(Exodus 37:1-9) Then Bezalel made the ark of acacia wood; two and a half cubits was its length, a cubit and a half its width, and a cubit and a half its height. He overlaid it with pure gold inside and outside, and made a molding of gold all around it. And he cast for it four rings of gold to be set in its four corners: two rings on one side, and two rings on the other side of it. He made poles of acacia wood, and overlaid them with gold. And he put the poles into the rings at the sides of the ark, to bear the ark. He also made the mercy seat of pure gold; two and a half cubits was its length and a cubit and a half its width. He made two cherubim of beaten gold; he made them of one piece at the two ends of the mercy seat: one cherub at one end on this side, and the other cherub at the other end on that side. He made the cherubim at the two ends of one piece with the mercy seat. The cherubim spread out their wings above, and covered the mercy seat with their wings. They faced one another; the faces of the cherubim were toward the mercy seat. (NKJV)

(1 Samuel 4:6-7) Now when the Philistines heard the noise of the shout, they said, "What does the sound of this great shout in the camp of the Hebrews mean?" Then they understood that the ark of the LORD had come into the camp. So the Philistines were afraid, for they said, "God has come into the camp!" And they said, "Woe to us! For such a thing has never happened before. (NKJV)

(Matthew 1:22-23) So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, "God with us." (NKJV)

(John 1:1-3) In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. (NKJV)

(John 1:10) He was in the world, and the world was made through Him, and the world did not know Him. (NKJV)

(John 1:14) And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. (NKJV)

(Hebrews 8:7-13) For if that first covenant had been faultless, then no place would have been sought for a second. Because finding fault with them, He says: "Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah-- "not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the LORD. "For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people. "None of them shall teach his neighbor, and none his brother, saying, 'Know the LORD,' for all shall know Me, from the least of them to the greatest of them. "For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more." In that He says, "A new covenant," He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away. (NKJV)

Interesting Jesus himself was and is the Christian mercy seat

Romans 3:25 WNT 25 He it is whom God put forward as a Mercy-seat, rendered efficacious through faith in His blood, in order to demonstrate His righteousness-- because of the passing over, in God's forbearance, of the sins previously committed--

Romans 3:25 DBY 25 whom God has set forth a mercy-seat, through faith in his blood, for the shewing forth of his righteousness, in respect of the passing by the sins that had taken place before, through the forbearance of God;

Romans 3:25 YLT 25 whom God did set forth a mercy seat, through the faith in his blood, for the shewing forth of His righteousness, because of the passing over of the bygone sins in the forbearance of God--

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Why did the Israelites build a tabernacle?

So God could dwell among his people

Exodus 25:8]And let them make Me a sanctuary, that I may dwell among them.

Exodus 29:43-45 And there I will meet with the children of Israel, and the tabernacle shall be sanctified by My glory. So I will consecrate the tabernacle of meeting and the altar. I will also consecrate both Aaron and his sons to minister to Me as priests. I will dwell among the children of Israel and will be their God.

Why did they burn incense in the Bible?

Incense is a type or symbol of the prayers of the saints ascending to God. We could see the symbolism in Psalms and the book of Revelation. It is to me also a type or shallow of the Messiah Jesus after his death and Resurrection ascending back to heaven.

“Let my prayer be set before You as incense, The lifting up of my hands as the evening sacrifice.” Ps 141:2 (NKJV)

“Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints.” Rev 5:8 (NKJV)

“Then another angel, having a golden censer, came and stood at the altar. He was given much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne.” Rev 8:3 (NKJV)

“And the smoke of the incense, with the prayers of the saints, ascended before God from the angel's hand.” Rev 8:4 (NKJV)

Exodus 25:23-30 The Table of Showbread

The Table of Showbread

(Exodus 25:23-30) "You shall also make a table of acacia wood; two cubits shall be its length, a cubit its width, and a cubit and a half its height. "And you shall overlay it with pure gold, and make a molding of gold all around. "You shall make for it a frame of a handbreadth all around, and you shall make a gold molding for the frame all around. "And you shall make for it four rings of gold, and put the rings on the four corners that are at its four legs. "The rings shall be close to the frame, as holders for the poles to bear the table. "And you shall make the poles of acacia wood, and overlay them with gold, that the table may be carried with them. "You shall make its dishes, its pans, its pitchers, and its bowls for pouring. You shall make them of pure gold. "And you shall set the showbread on the table before Me always. (NKJV)

There was twelve breads that Jesus mutiplied Just like there was twelve bread for the Table of Showbread

(Leviticus 24:5-7) "And you shall take fine flour and bake twelve cakes with it. Two-tenths of an ephah shall be in each cake. "You shall set them in two rows, six in a row, on the pure gold table before the LORD. "And you shall put pure frankincense on each row, that it may be on the bread for a memorial, an offering made by fire to the LORD. (NKJV)

(Mark 8:19-20) "When I broke the five loaves for the five thousand, how many baskets full of fragments did you take up?" They said to Him, "Twelve." "Also, when I broke the seven for the four thousand, how many large baskets full of fragments did you take up?" And they said, "Seven." (NKJV)

Jesus is the Bread of Life

(John 6:32-35) Then Jesus said to them, "Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven. "For the bread of God is He who comes down from heaven and gives life to the world." Then they said to Him, "Lord, give us this bread always." And Jesus said to them, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst. (NKJV)

Exodus 25:30-31 The Lampstand

The Golden Lampstand

Just like the Lampstand was the only source of Light in the Tabernacle so Jesus is our only Light in this world

(Exodus 25:30-31) "And you shall set the showbread on the table before Me always. "You shall also make a lampstand of pure gold; the lampstand shall be of hammered work. Its shaft, its branches, its bowls, its ornamental knobs, and flowers shall be of one piece. (NKJV)

(John 9:5) "As long as I am in the world, I am the light of the world." (NKJV)

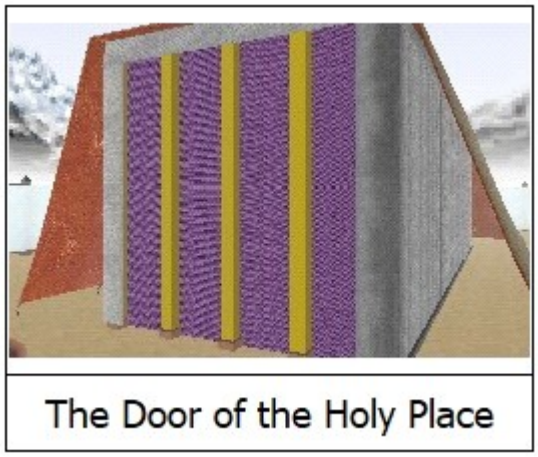
(John 12:46) "I have come as a light into the world, that whoever believes in Me should not abide in darkness. (NKJV)

When we believe in Jesus we become reflectors of his light to this world

(John 12:35-36) Then Jesus said to them, "A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going. "While you have the light, believe in the light, that you may become sons of light." These things Jesus spoke, and departed, and was hidden from them. (NKJV)

Chapter 26

Exodus 26:36 The Holy Door



The Door of the Holy Place

<u>The Door of the Tabernacle is a symbol of Jesus who is the Door to Heaven</u>

(Exodus 26:36) "**You shall make a screen for the door of the tabernacle**, woven of blue, purple, and scarlet thread, and fine woven linen, made by a weaver. (NKJV)

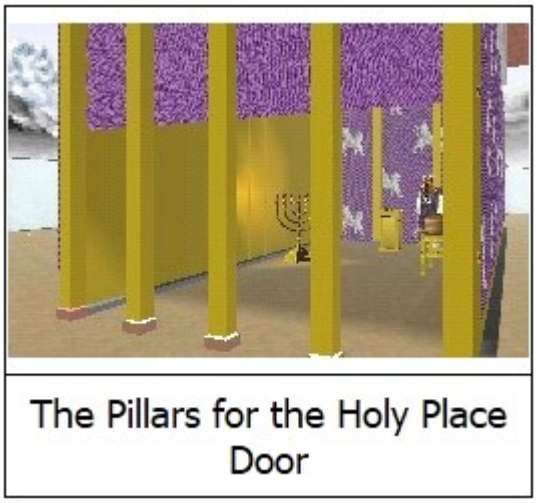
As God told Moses So He gave the command and the Door was made for the Tabernacle

(Exodus 36:37) **He also made a screen for the tabernacle door,** of blue, purple, and scarlet thread, and fine woven linen, made by a weaver, (NKJV)

There was only one way into the Tabernacle just like there is only one way to Heaven and that is through Jesus Christ

(John 10:7-9) Then Jesus said to them again, "Most assuredly, **I say to you, I am the door of the sheep**. "All who ever came before Me are thieves and robbers, but the sheep did not hear them. "**I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture**. (NKJV)

Exodus 26:37 The Five Pillars



The Pillars for the Holy Place Door

<u>Through Christ Jesus we become spiritaul Pillars in his Temple in the New Jerusalem</u>

(Exodus 26:37) "And you shall make for the screen five pillars of acacia wood, and overlay them with gold; their hooks shall be of gold, and you shall cast five sockets of bronze for them. (NKJV)

(Revelation 3:12) "He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. And I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And I will write on him My new name. (NKJV)

Chapter 27

Chapter 28

A **Prophet** is one who speaks to the People on behalf of God

A **Priest** is one who intercedes for the people to God, speaking to God on behalf of the People

A **King** is one who rules in the place of God

Christ means anointed and three offices that one needed to be aniointed in the Old Testament which Jesus fullfills is that of Prophet , Priest, and King.

Prophets was at times anointed

(1 Kings 19:16) "Also you shall anoint Jehu the son of Nimshi as king over Israel. **And Elisha the son of Shaphat of Abel Meholah you shall anoint as prophet in your place**. (NKJV)

Priest was anointed

(Exodus 28:41) "So you shall put them on Aaron your brother and on his sons with him**. You shall anoint them, consecrate them, and sanctify them, that they may minister to Me as priests**. (NKJV)

Kings was anointed

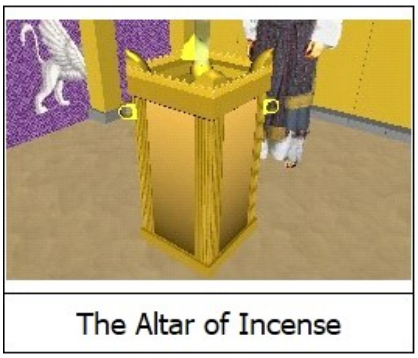
2 Samuel 3:39 "And I am weak today, **though anointed king**; and these men, the sons of Zeruiah, are too harsh for me. The LORD shall repay the evildoer according to his wickedness."

1Chronicles 14:8 ¶ Now when the Philistines heard **that David had been anointed king** over all Israel, all the Philistines went up to search for David. And David heard of it and went out against them.

Chapter 29

Chapter 30

Exodus 30:1-10 The Altar of Incense



The Altar of Incense

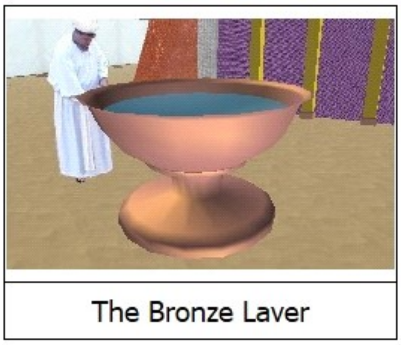
Christ Jesus offering on the cross became a sweet-smelling aroma to God the Father on our behalf

(Exodus 30:1-10) "You shall make an altar to burn incense on; you shall make it of acacia wood. "A cubit shall be its length and a cubit its width-it shall be square-and two cubits shall be its height. Its horns shall be of one piece with it. "And you shall overlay its top, its sides all around, and its horns with pure gold; and you shall make for it a molding of gold all around. "Two gold rings you shall make for it, under the molding on both its sides. You shall place them on its two sides, and they will be holders for the poles with which to bear it. "You shall make the poles of acacia wood, and overlay them with gold. "And you shall put it before the veil that is before the ark of the Testimony, before the mercy seat that is over the Testimony, where I will meet with you. "Aaron shall burn on it sweet incense every morning; when he tends the lamps, he shall burn incense on it. "And when Aaron lights the lamps at twilight, he shall burn incense on it, a perpetual incense before the LORD throughout your generations. "You shall not offer strange incense on it, or a burnt offering, or a grain offering; nor shall you pour a drink offering on it. "And Aaron shall make atonement upon its horns once a year with the blood of the sin offering of atonement; once a year he shall make atonement upon it throughout your generations. It is most holy to the LORD." (NKJV)

(2 Corinthians 2:15) For we are to God the fragrance of Christ among those who are being saved and among those who are perishing. (NKJV)

(Ephesians 5:2) And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma. (NKJV)

Exodus 30:17-21 The Bronze Laver



The Bronze Laver

Just Like the Priest washed their hands and feet to serve in the Tabernacle so do we need to constantly wash in the blood of Jesus Christ which cleanses us from sin to serve him

(Exodus 30:17-21) Then the LORD spoke to Moses, saying: "You shall also make a laver of bronze, with its base also of bronze, for washing. You shall put it between the tabernacle of meeting and the altar. And you shall put water in it, "for Aaron and his sons shall wash their hands and their feet in water from it. "When they go into the tabernacle of meeting, or when they come near the altar to minister, to burn an offering made by fire to the LORD, they shall wash with water, lest they die. "So they shall wash their hands and their feet, lest they die. And it shall be a statute forever to them-to him and his descendants throughout their generations." (NKJV)

(Zechariah 13:1) "In that day a fountain shall be opened for the house of David and for the inhabitants of Jerusalem, for sin and for uncleanness. (NKJV)

(Hebrews 9:14) how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? (NKJV)

What were frankincense and myrrh used for in biblical times?

Frankincense and myrrh was used to make perfumes

“The Shulamite Who is this coming out of the wilderness Like pillars of smoke, **Perfumed with myrrh and frankincense**, With all the merchant's fragrant powders?” Song 3:6 (NKJV)

Exodus 30 (KJV)[34] **And the LORD said unto Moses, Take unto thee** sweet spices, stacte, and onycha, and galbanum; these sweet spices with **pure frankincense**: of each shall there be a like weight:[35] **And thou shalt make it a perfume**, a confection after the art of the apothecary, tempered together, pure and holy:

Frankincense was also used for grain offering

Lev 2 (NKJV)[14] 'If you offer a grain offering of your firstfruits to the Lord, you shall offer for the grain offering of your firstfruits green heads of grain roasted on the fire, grain beaten from full heads.[15] And you shall put oil on it, and lay frankincense on it. It is a grain offering.[16] Then the priest shall burn the memorial portion: part of its beaten grain and part of its oil, with all the frankincense, as an offering made by fire to the Lord.

Frankincense was also use in making incense

Exodus 30 (NKJV)[34] **And the Lord said to Moses: "Take** sweet spices, stacte and onycha and galbanum, and **pure frankincense** with these sweet spices; there shall be equal amounts of each.[35] **You shall make of these an incense**, a compound according to the art of the perfumer, salted, pure, and holy

Myrrh was use to make the holy anointing oil to be use in the Tabernacle and latter Temple

Exodus 30 (NKJV)[23] "**Also take for yourself quality spices--**five hundred shekels of **liquid myrrh**, half as much sweet-smelling cinnamon (two hundred and fifty shekels), two hundred and fifty shekels of sweet-smelling cane,[24] five hundred shekels of cassia, according to the shekel of the sanctuary, and a hin of olive oil.[25] **And you shall make from these a holy anointing oil, an ointment compounded according to the art of the perfumer. It shall be a holy anointing oil.**

Both was used to give to Jesus as a infant by the Magi

“And when they had come into the house, they saw the young Child with Mary His mother, and fell down and worshiped Him. **And when they had opened their treasures, they presented gifts to Him**: gold, **frankincense, and myrrh**.— Mat 2:1

Myrrh was also given to our Lord while on the cross as a analgesic to relieve him of his pain

“Then they gave Him wine mingled with myrrh to drink, but He did not take it.” Mar 15:23 (NKJV)

Myrrh was also used in preparing the body for burial

John 19 (NKJV)[39] And Nicodemus, who at first came to Jesus by night, **also came, bringing a mixture of myrrh** and aloes, about a hundred pounds.[40] **Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury**.

Chapter 31

Why is there a contradiction in Isaiah 40:28? It was said "God never gets tired" whereas in Exodus 31:17, it was said, "God is tired and rests"?

I don't find it a contradiction , Let's read both passages then explain what it means

“It is a sign between Me and the children of Israel forever; for in six days the Lord made the heavens and the earth, and on the seventh day He rested and was refreshed.' "” Exo 31:17 (NKJV)

“Have you not known? Have you not heard? The everlasting God, the Lord, The Creator of the ends of the earth, Neither faints nor is weary. His understanding is unsearchable.” Isa 40:28 (NKJV)

God is in Ex 31 :17 is using anthropomorphic language which means he is speaking in a way that we humans could understand by using human terms like resting being refreshed, a means of telling us he finished creating and took a time from work and enjoyed what he created. Not that he literally needed a rest to get his strength.

Gen 2 (NKJV)[1] Thus the heavens and the earth, and all the host of them, were finished.[2] And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done.

The word used for refreshed in Exodus 31:17

נפשׁ

Is the word **nâphash** pronounce **naw-fash** which means to be refreshed, to breave , to be satisfied can be taken in both a literal sense and figuratively and in God's case it is figuratively meaning he was satisfied, enjoyed the moment he took from creating to look at what he had done. As a artist when he is done his painting takes time to refresh himself and look at what he or she had design this is the kind of refreshing God would take.

Because we read in Isaiah's passage above God does not get tired. Both passages can be taken as a paradox but not contradiction. Because we see from the Hebrew language and other scripture what is meant.

Chapter 32

Saudi Arabia is the Real Sinai

Galatians 4:25 for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children--
(NKJV)

The Sinfulness Of Sin by Ralph Venning {" They pray and endeavour to get pardon for the sins of those who hardly seek it for themselves. Sinners little think how much they are beholden to good men who pray for their salvation even when the wicked seek their destruction. Thus Stephen asked God to forgive them: ‘Lord, lay not this sin to their charge’ (Acts 7.60). How earnestly did Abraham pray for mercy on behalf of Sodom, that if possible it might not be destroyed! When Israel had sinned a great sin and provoked the Lord, Moses mediates and intercedes for them and offers to die that they might

live (Exodus 32.30-32). Now if they did not know that sin was a sinful thing, offensive to God and destructive to man, would they interpose in such a way? No, they would not. Thus good men witness against sin as the worst of evils."}

Is there actually a book of life in heaven?

Yes, if the Bible mentions it. Why not believe it?

The first time it is mentioned is in a conversion between Moses and God in Exodus when Moses is pleading with God to have mercy on Israel.

"Yet now, if You will forgive their sin-but if not, I pray, blot me out of Your book which You have written." And the LORD said to Moses, "Whoever has sinned against Me, I will blot him out of My book. (Exodus 32:32-33 NKJV)

And the last mention of it is found in Revelation when it states that whoever takes away from the book of Revelation they will not be written in the Book of life.

Re 22:19 and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book. (NKJV)

Verses 32-33

(Exodus 32:32-33) "Yet now, if You will forgive their sin-but if not, I pray, blot me out of Your book which You have written." And the LORD said to Moses, "Whoever has sinned against Me, I will blot him out of My book. (NKJV)

Jesus will never change his mind about us but confess us among all.

(Revelation 3:5) .....and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels. (NKJV)

God does not have a piece of paper with an eraser and a pencil and every time you sin or leave the walk he erases your name and when you come back he puts you back in it . For he wrote the book of Life and knows first hand who is in it . He wrote this book before the foundation of the world.

(Ephesians 1:4) even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: (ASV)

(Revelation 13:8) And all that dwell on the earth shall worship him (the Beast) , every one whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain. (ASV)

John Gill (1697-1771 AD)A Reform Baptist Pastor in his commentary states {"**But I will confess his name before my Father and before his angels**; which shows that Christ has an exact and perfect knowledge of all the chosen ones, he knows them by name; and that he has a strong and affectionate love for them, and is not ashamed of them, of their cause, of their persons, and of their relation to him; and that he does and will own, acknowledge, and approve of them, both here and hereafter: and the confession he will make of them will be in their praise; in praise of their persons and the comeliness of them, which he has put upon them; and of their graces, though they are his own; and of their good works as the fruits of grace: and this will be made before his Father,who chose these persons, and gave them to him to preserve and save; and before the angels, who rejoice at their salvation and happiness; and this will be at the last day;"}

The Book of life was first mention by the mouth of Moses and Moses states this book is already writen.

(Exodus 32:32-33) "Yet now, if You will forgive their sin-but if not, I pray, blot me out of Your book which You have written." And the LORD said to Moses, "Whoever has sinned against Me, I will blot him out of My book. (NKJV)

This book tells us who will be in this New Heavens and New Earth . So this promise is important for all who desire to be part of this New Heavens and New Earth . They would want to be confess by Jesus before all.

Chapter 33

A Cleft of the Rock (Exo_33:22)

In Exodus 33, how is it that God was speaking to Moses face to face but then God said "but, you could not see my face, for no one may see me and live"? Furthermore, hasn't Adam, Eve, Cain, Noah, and perhaps Abraham seen God's face?

Here in that passage face to face they met in person and not in vision or dreams .

Num 12:6-8 KJV 6 And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him in a vision, *and* will speak unto him in a dream. 7 My servant Moses *is* not so, who *is* faithful in all mine house. 8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses

For Moses was prostrated on his face to the ground those 40 days .

"And then I lay **prostrate** before Yahweh, as earlier, forty days and forty nights; I did not eat food and I did not drink water because of all your sins that you committed, by doing evil in the eyes of Yahweh and so provoking him. Deuteronomy 9:18 (LEB)

Where the LEB Bible uses the word prostate some other translation states I fell down before the Lord

Original: **נפל**

Transliteration: **nâphal**

Phonetic: **naw-fal'**

BDB Definition:

9. to fall, lie, be cast down, fail(Qal)to fallto fall (of violent death)to fall prostrate, prostrate oneself beforeto fall upon, attack, desert, fall away to, go away to, fall into the hand ofto fall short, fail, fall out, turn out, resultto settle, waste away, be offered, be inferior toto lie, lie prostrate(Hiphil)to cause to fall, fell, throw down, knock out, lay prostrateto overthrowto make the lot fall, assign by lot, apportion by lotto let drop, cause to fail (figuratively)to cause to fall(Hithpael)to throw or prostrate oneself, throw oneself uponto lie prostrate, prostrate oneself(Pilel) to fall
Origin: a primitive root

TWOT entry: 1392

Part(s) of speech: Verb

Strong's Definition: A primitive root; to *fall*, in a great variety of applications (intransitively or causatively, literally or figuratively): - be accepted, cast (down, self, [lots], out), cease, die, divide (by lot), (let) fail, (cause to, let, make, ready to) fall (away, down, -en, -ing), fell (-ing), fugitive, have [inheritance], inferior, be judged [by mistake for H6419], lay (along), (cause to) lie down, light (down), be (X hast) lost, lying, overthrow, overwhelm, perish, present (-ed, -ing), (make to) rot, slay, smite out, X surely, throw down.

Although he was speaking to God, his face was on the Floor . God did let him get up so to see his backside between the Rocks.

Exodus 33 (LEB)[20] But he said, "You are not able to see my face, because a human will not see me and live."[21] And Yahweh said, "There is a place with me, and you will stand on the rock.[22] And when my glory passes over, I will put you in the rock's crevice, and I will cover you with my hand until I pass over.[23] And I will remove my hand, and you will see my back, but my face will not be visible."

There are a number of People in the Old Testament that did got to see God.

Abraham

Genesis 18:1-3 KJV 1 And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; 2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground, 3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

Jacob

Genesis 32:29-30 KJV 29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost ask after my name? And he blessed him there. 30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

Hagar

Genesis 16:13 KJV And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

Seventy Elders

Exo 24 (NKJV)[9] Then Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel,[10] and they saw the God of Israel. And there was under His feet as it were a paved work of sapphire stone, and it was like the very heavens in its clarity.

Gideon

Judges 6:21-22 KJV 21 Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight. 22 And when Gideon perceived that he *was* an angel of the LORD, Gideon said, Alas, O Lord GOD! for because I have seen an angel of the LORD face to face.

Samson's parents

Jdg 13:21-23 KJV 21 But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he *was* an angel of the LORD. 22 And Manoah said unto his wife, We shall surely die, because we have seen God. 23 But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these *things*, nor would as at this time have told us *such things* as these.

But did they got to see God the Father or was it God the Son (Jesus) who they saw?

Jesus stated

John 8 (LEB)[56] Abraham your father rejoiced that he would see my day, and he saw it and was glad."[57] So the Jews said to him, "You are not yet fifty years old, and have you seen Abraham?"[58] Jesus said to them, "Truly, truly I say to you, before Abraham was, I am!"

But either way they did get to See God. When it comes to Abraham I believe he saw all three of them. The Bible has many paradoxes which sometimes it is hard to understand but one thing is true at that time Moses was forbidden to see God but he did saw him in the mount of transfiguration in glory.

Matthew 17 (LEB)[1] And after six days Jesus took along Peter and James and John his brother, and led them up on a high mountain by themselves.[2] And he was transfigured before them, and his face shone like the sun, and his clothing became bright as the light.[3] And behold, Moses and Elijah appeared to them, talking with him.

Chapter 34

The LORD God... Gracious (Exo 34:6)

The Sinfulness Of Sin by Ralph Venning {"Though the light shines, yet man's darkness comprehends it not (John 1.5). Ah, how blind is the man, who at mid-day, when the sun shines in full strength, cannot see it! It was no great wonder that the

law was darkness to man, for Moses had a veil on his face. But that the Gospel, the clearest light that ever shone in the worlds, that Christ himself, the brightness of his Father's glory, should not be comprehended--oh, marvellous darkness!"}

James Ussher {" The tables in Moses' hands were excellent things, God made the first tables with his own hand, and perchance they may be therein typical, when these were broken, Moses makes the second, these not so excellent as the former, though I should esteem a piece of these more excellent than all the relics of the papists, for there was something of the first in them, God writes them with his own finger."}

Ex 34:26 "The first of the firstfruits of your land you shall bring to **the house of the LORD** your God. You shall not boil a young goat in its mother's milk."

House of YHWH Temple

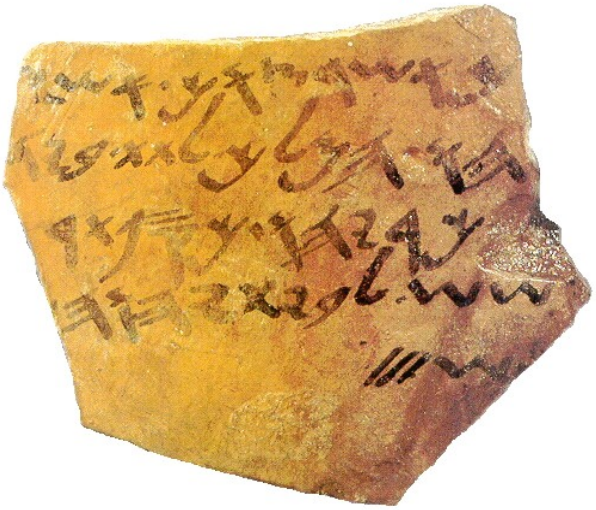


Image credit: K. C. Hanson

900 BC

Just as you commanded, Ashyahu the king, to give by the hand of Zekaryahu, silver of Tarshish to the house of Yahweh, 3 Shekels.

(Translation by Jeff A. Benner)

Chapter 35

Chapter 36

Chapter 37

Chapter 38

Chapter 39

Where did the clothes that Moses gave to Aaron and his sons come from?

From the plunder they received from the Egyptians. Which was used for Moses to make the clothes by the hands Bezalel and Aholiab who was gifted in making clothes and other things for Aaron and his son's.

Exodus 3:22 But every woman shall ask of her neighbor, namely, of her who dwells near her house, articles of silver, articles of gold, and clothing; and you shall put them on your sons and on your daughters. So you shall plunder the Egyptians."

Exodus 11:2-3 Speak now in the hearing of the people, and let every man ask from his neighbor and every woman from her neighbor, articles of silver and articles of gold."And the Lord gave the people favor in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants and in the sight of the people.

Exodus 35:30-35 And Moses said to the children of Israel, "See, the Lord has called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah; and He has filled him with the Spirit of God, in wisdom and understanding, in knowledge and all manner of workmanship, to design artistic works, to work in gold and silver and bronze, in cutting jewels for setting, in carving wood, and to work in all manner of artistic workmanship. "And He has put in his heart the ability to teach, in him and Aholiab the son of Ahisamach, of the tribe of Dan. He has filled them with skill to do all manner of work of the engraver and the designer and the tapestry maker, in blue, purple, and scarlet thread, and fine linen, and of the weaver—those who do every work and those who design artistic works.

Exodus 39:1-31 Of the blue, purple, and scarlet thread they made garments of ministry, for ministering in the holy place, and made the holy garments for Aaron, as the Lord had commanded Moses. Making the Ephod. He made the ephod of gold, blue, purple, and scarlet thread, and of fine woven linen. And they beat the gold into thin sheets and cut it into threads, to work it in with the blue, purple, and scarlet thread, and the fine linen, into artistic designs. They made shoulder straps for it to couple it together; it was coupled together at its two edges. And the intricately woven band of his ephod that was on it was of the same workmanship, woven of gold, blue, purple, and scarlet thread, and of fine woven linen, as the Lord had commanded Moses. And they set onyx stones, enclosed in settings of gold; they were engraved, as signets are engraved, with the names of the sons of Israel. He put them on the shoulders of the ephod as memorial stones for the sons of Israel, as the Lord had commanded Moses. And he made the breastplate, artistically woven like the workmanship of the ephod, of gold, blue, purple, and scarlet thread, and of fine woven linen. They made the breastplate square by doubling it; a span was its length and a span its width when doubled. And they set in it four rows of stones: a row with a sardius, a topaz, and an emerald was the first row; the second row, a turquoise, a sapphire, and a diamond; the third row, a jacinth, an agate, and an amethyst; the fourth row, a beryl, an onyx, and a jasper. They were enclosed in settings of gold in their mountings. There were twelve stones according to the names of the sons of Israel: according to their names, engraved like a signet, each one with its own name according to the twelve tribes. And they made chains for the breastplate at the ends, like braided cords of pure gold. They also made two settings of gold and two gold rings, and put the two rings on the two ends of the breastplate. And they put the two braided chains of gold in the two rings on the ends of the breastplate. The two ends of the two braided chains they fastened in the two settings, and put them on the shoulder straps of the ephod in the front. And they made two rings of gold and put them on the two ends of the breastplate, on the edge of it, which was on the inward side of the ephod. They made two other gold rings and put them on the two shoulder straps, underneath the ephod toward its front, right at the seam above the intricately woven band of the ephod. And they bound the breastplate by means of its rings to the rings of the ephod with a blue cord, so that it would be above the intricately woven band of the ephod, and that the breastplate would not come loose from the ephod, as the Lord had commanded Moses. He made the robe of the ephod of woven work, all of blue. And there was an opening in the middle of the robe, like the opening in a coat of mail, with a woven binding all around the opening, so that it would not tear. They made on the hem of the robe pomegranates of blue, purple, and scarlet, and of fine woven linen. And they made bells of pure gold, and put the bells between the pomegranates on the hem of the robe all around between the pomegranates: a bell and a pomegranate, a bell and a pomegranate, all around the hem of the robe to minister in, as the Lord had commanded Moses. They made tunics, artistically woven of fine linen, for Aaron and his sons, a turban of fine linen, exquisite hats of fine linen, short trousers of fine woven linen, and a sash of fine woven linen with blue, purple, and scarlet thread, made by a weaver, as the Lord had commanded Moses. Then they made the plate of the holy crown of pure gold, and wrote on it an inscription like the engraving of a signet: HOLINESS TO THE Lord. And they tied to it a blue cord, to fasten it above on the turban, as the Lord had commanded Moses.

Chapter 40

A) On the 1st day of the 1st month The first month of the year Abib (later called Nisan) that is between March/April you shall set up the tabernacle of the tent of meeting.

B) And it came to pass in the first month The first month of the year Abib (later called Nisan) that is between March/April of the second year, on the first day of the month, that the tabernacle was raised up.

Verse 26

(Exodus 40:26) He put the gold altar in the tabernacle of meeting in front of the veil; (NKJV)

Apologetic Note : 1) You raise an interesting point about "doublets" and the making of the Ark of the Covenant, but I believe the biblical text presents a consistent and complementary account, not a contradiction. The distinction lies in the roles of command/authority versus craftsmanship/execution. Moses' Role: Divine Authority and Instruction Exodus 25:10-22 clearly shows God giving Moses the direct command and detailed specifications for the Ark's construction on Mount Sinai. Moses is the conduit of divine will. Exodus 35:10-19 further demonstrates Moses acting as the leader, instructing the people and calling for skilled artisans to come forward to perform the work according to God's blueprint. Bezalel's Role: Inspired Skill and Execution Exodus 31:1-5 and Exodus 35:30-35 explicitly state that Bezalel was chosen by God and filled with the Spirit of God for the very purpose of carrying out the detailed craftsmanship for the Tabernacle and its furnishings, including the Ark. This highlights his divinely gifted expertise. Exodus 37:1-9 then narrates Bezalel's actual construction of the Ark, faithfully following the precise instructions Moses had received from God. This is analogous to an architect designing a building (God's plan), a general contractor overseeing the entire project (Moses' leadership), and skilled builders performing the actual construction (Bezalel and his team). All are essential, and their roles are distinct but complementary, not contradictory. Regarding your reference to Exodus 40:26, this verse actually describes the placement of the golden altar (for incense) in the Tabernacle. The placement of the Ark of the Covenant is described in Exodus 40:21, which states, "He brought the ark into the tabernacle and put the curtain in place, and so he shielded the ark of the covenant, as the Lord had commanded Moses." These verses speak to Moses installing the completed furnishings as instructed by God, not to the initial act of their making. Therefore, the narrative consistently portrays Moses as the recipient of God's commands and the delegator of tasks, while Bezalel is the divinely empowered craftsman who executes those commands. There's no contradiction; rather, it's a clear depiction of how a major project of divine origin was organized and completed.

03) Leviticus 1630–1523 ,1445-1405 , 1450-1410 , 1275-1235 B.C

Chapter 01

Chapter 02

Chapter 03

Chapter 04

Chapter 05

Spirit of Jealousy is a demon , Notice how it comes upon a man and at the moment of it coming upon him, he becomes jealousy . Not only does it comes upon him when she is cheating but at times when she is innocent.

Spirit of jealousy of ones spouse

(Numbers 5:14) 'if the **spirit of jealousy comes upon him and he becomes jealous of his wife**, who has defiled herself; or if **the spirit of jealousy comes upon him and he becomes jealous of his wife**, although she has not defiled herself- (NKJV)

(Numbers 5:30) 'or when **the spirit of jealousy comes upon a man, and he becomes jealous of his wife**; then he shall stand the woman before the LORD, and the priest shall execute all this law upon her. (NKJV)

Jealousy is also known as works of the flesh

(Galatians 5:19-20) Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, (NKJV)

God also gets jealous for us but his jealousy is differant become we are his creation and what he wants is the best for us and he knows what is not good for us will do us harm at the end .

Exodus 20:5 you shall not bow down to them nor serve them. For I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generations of those who hate Me,

Exodus 34:14 '(for you shall worship no other god, for the LORD, whose name is Jealous, is a jealous God),

Deutermony 4:24 "For the LORD your God is a consuming fire, a jealous God.

Deutermony 5:9 you shall not bow down to them nor serve them. For I, the LORD your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me,

Deutermony 6:15 '(for the LORD your God is a jealous God among you), lest the anger of the LORD your God be aroused against you and destroy you from the face of the earth.

Joshua 24:19 But Joshua said to the people, "You cannot serve the LORD, for He is a holy God. He is a jealous God; He will not forgive your transgressions nor your sins.(NKJV)

(James 4:4-5) Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God. Or do you think that the Scripture says in vain, "The Spirit who dwells in us yearns jealously"? (NKJV)

Chapter 06

Chapter 07

Chapter 08

Chapter 09

Chapter 10

Does fire devour Nadab and Abihu but not their tunics (leviticus, hermeneutics)?

The Bible does not say their tunics didn't get devour

Leviticus 10 (KJV)[1] And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.[2] And there went out fire from the LORD, and devoured them, and they died before the LORD.

But we told about Daniel's friends tunics not being Burt.

Daniel 3: (NKJV)[21] Then these men were bound in their coats, their trousers, their turbans, and their other garments, and were cast into the midst of the burning fiery furnace.[27] And the satraps, administrators, governors, and the king's counselors gathered together, and they saw these men on whose bodies the fire had no power; the hair of their head was not singed nor were their garments affected, and the smell of fire was not on them.

Chapter 11

Scientific Foreknowledge of Modren Medical Practices:

Leviticus 11 prescribes dietary laws that align with modern understanding of food hygiene and the avoidance of certain disease vectors.

The Epistle of Barnabas Chapter 10 {" **Chapter X.-Spiritual Significance of the Precepts of Moses Respecting Different Kinds of Food.**

Now, wherefore did Moses say, "Thou shalt not eat the swine, nor the eagle, nor the hawk, nor the raven, nor any fish which is not possessed of scales? " He embraced three doctrines in his mind [in doing so]. Moreover, the Lord saith to them in Deuteronomy, "And I will establish my ordinances among this people." Is there then not a command of God they should not eat [these things]? There is, but Moses spoke with a spiritual reference. For this reason he named the swine, as much as to say, "Thou shalt not join thyself to men who resemble swine." For when they live in pleasure, they forget their Lord; but when they come to want, they acknowledge the Lord. And [in like manner] the swine, when it has eaten, does not recognize its master; but when hungry it cries out, and on receiving food is quiet again. "Neither shalt thou eat," says he "the eagle, nor the hawk, nor the kite, nor the raven." "Thou shalt not join thyself," he means, "to such men as know not how to procure food for themselves by labour and sweat, but seize on that of others in their iniquity, and although wearing an aspect of simplicity, are on the watch to plunder others." So these birds, while they sit idle, inquire how they may devour the flesh of others, proving themselves pests [to all] by their wickedness. "And thou shalt not eat," he says, "the lamprey, or the polypus, or the cuttlefish." He means, "Thou shalt not join thyself or be like to such men as are ungodly to the end, and are condemned to death." In like manner as those fishes, above accursed, float in the deep, not swimming [on the surface] like the rest, but make their abode in the mud which lies at the bottom. Moreover, "Thou shall not," he says, "eat the hare." Wherefore? "Thou shall not be a corrupter of boys, nor like unto such." Because the hare multiplies, year by year, the places of its conception; for as many years as it lives so many it has. Moreover, "Thou shall not eat the hyena." He means, "Thou shall not be an adulterer, nor a corrupter, nor be like to them that are such." Wherefore? Because that animal annually changes its sex, and is at one time male, and at another female. Moreover, he has rightly detested the weasel. For he means, "Thou shalt not be like to those whom we hear of as committing wickedness with the mouth, on account of their uncleanness; nor shall thou be joined to those impure women who commit iniquity with the mouth. For this animal conceives by the mouth." Moses then issued140 three doctrines concerning meats with a spiritual significance; but they received them according to fleshly desire, as if he had merely spoken of [literal] meats. David, however, comprehends the knowledge of the three doctrines, and speaks in like manner: "Blessed is the man who hath not walked in the counsel of the ungodly," even as the fishes [referred to] go in darkness to the depths [of the sea]; "and hath not stood in the way of sinners," even as those who profess to fear the Lord, but go astray like swine; "and hath not sat in the seat of scorners," even as those birds that lie in wait for prey. Take a full and firm grasp of this spiritual knowledge. But Moses says still further, "Ye shall eat every animal that is cloven-footed and ruminant." What does he mean? [The ruminant animal denotes him] who, on receiving food, recognizes Him that nourishes him, and being satisfied by Him, is visibly made glad. Well spake [Moses], having respect to the commandment. What, then, does he mean? That we ought to join ourselves to those that fear the Lord, those who meditate in their heart on the commandment which they have received, those who both utter the judgments of the Lord and observe them, those who know that meditation is a work of gladness, and who ruminate upon the word of the Lord. But what means the cloven-footed? That the righteous man also walks in this world, yet looks forward to the holy state [to come]. Behold how well Moses legislated. But how was it possible for them to understand or comprehend these things? We then, rightly understanding his commandments, explain them as the Lord intended. For this purpose He circumcised our ears and our hearts, that we might understand these things. "}

Is Eating Pork a sin as a Christian?

No , it is not a sin to eat , or not to eat pork In the New Testament, Christians are free to eat or not to eat pork .

Mark 7 (LEB)[18] And he said to them, “So are you also without understanding? Do you not understand that everything that is outside that goes into a person is not able to defile him?[19] **For it does not enter into his heart but into his stomach, and goes out into the latrine”—thus declaring all foods clean.**[20] And he said, “What comes out of a person, that defiles a person.[21] For from within, from the heart of people, come evil plans, sexual immoralities, thefts, murders,[22] adulteries, acts of greed, malicious deeds, deceit, licentiousness, envy, abusive speech, pride, foolishness.[23] All these evil things come from within and defile a person.”

Acts 10 (NKJV)[10] Then he became very hungry and wanted to eat; but while they made ready, he fell into a trance [11] and saw

heaven opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth.[12] **In it were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air.[13] And a voice came to him, "Rise, Peter; kill and eat."[14] But Peter said, "Not so, Lord! For I have never eaten anything common or unclean."[15] And a voice spoke to him again the second time, "What God has cleansed you must not call common."**[16] This was done three times. And the object was taken up into heaven again.

Rom 14 (NKJV)[1] Receive one who is weak in the faith, but not to disputes over doubtful things.[2] For one believes he may eat all things, but he who is weak eats only vegetables.[3] **Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him.**

1Tim 4 (NKJV)[3] forbidding to marry, and **commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth.[4] For every creature of God is good, and nothing is to be refused if it is received with thanksgiving;[5] for it is sanctified by the word of God and prayer.**

He is free to eat and you are free not to eat . So enjoy your freedom in Christ. He can't judge you for not eating and you should not judge him for eating we are not under the Old Testament laws and regulations.

“In that He says, "A new covenant," He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.” Heb 8:13 (NKJV)

We follow the New Testament in reference to what we should do and not do.

Chapter 12

Chapter 13

Scientific Foreknowledge of Modren Medical Practices:

Leviticus 13:46 describes lepers dwelling outside the camp, indicating an understanding of the contagious nature of leprosy and the importance of isolation.

Chapter 14

Verse 3

(Leviticus 14:3) "And the priest shall go out of the camp, and the priest shall examine him; and indeed, if the leprosy is healed in the leper, (NKJV)

A leper or anyone unclean was not allowed in Jerusalem , that is why the priest had to go outside the camp

(Leviticus 13:45-46) "Now the leper on whom the sore is, his clothes shall be torn and his head bare; and he shall cover his mustache, and cry, 'Unclean! Unclean!' "He shall be unclean. All the days he has the sore he shall be unclean. He is unclean, and he shall dwell alone; his dwelling shall be outside the camp. (NKJV)

(Numbers 5:1-4) And the LORD spoke to Moses, saying: "Command the children of Israel that they put out of the camp every leper, everyone who has a discharge, and whoever becomes defiled by a corpse. "You shall put out both male and female; you shall put them outside the camp, that they may not defile their camps in the midst of which I dwell." And the children of Israel did so, and put them outside the camp; as the LORD spoke to Moses, so the children of Israel did. (NKJV)

(Numbers 12:10-15) And when the cloud departed from above the tabernacle, suddenly Miriam became leprous, as white as snow. Then Aaron turned toward Miriam, and there she was, a leper. So Aaron said to Moses, "Oh, my lord! Please do not lay this sin on us, in which we have done foolishly and in which we have sinned. "Please do not let her be as one dead, whose flesh is half consumed when he comes out of his mother's womb!" So Moses cried out to the LORD, saying, "Please heal her, O God, I pray!" Then the LORD said to Moses, "If her father had but spit in her face, would she not be shamed seven days? Let her be shut out of the camp seven days, and afterward she may be received again." So Miriam was shut out of the camp seven days, and the people did not journey till Miriam was brought in again. (NKJV)

Chapter 15

Chapter 16

We see in the book of Levitcus two goats that are a type our shallow of Jesus in the Old Testament. One of these goats was to die for the sins of the people of Israel and the other was to be let loose in the wilderness as a symbol that the sins of the people was removed.

(Leviticus 16:7-10) "He shall take the two goats and present them before the LORD at the door of the tabernacle of meeting. "Then Aaron shall cast lots for the two goats: one lot for the LORD and the other lot for the scapegoat. "And Aaron shall bring the goat on which the LORD'S lot fell, and offer it as a sin offering. "But the goat on which the lot fell to be the scapegoat shall be presented alive before the LORD, to make atonement upon it, and to let it go as the scapegoat into the wilderness. (NKJV)

I edited the following in Leviticus due to the time

(Leviticus 16:15-22) "Then he shall kill the goat of the sin offering, which is for the people, bring its blood inside the veil, ..."So he shall make atonement for the Holy Place, because of the uncleanness of the children of Israel, and because of their transgressions, for all their sins; ..... that he may make atonement for himself, for his household, and for all the assembly of Israel. "And he shall go out to the altar that is before the LORD, and make atonement for it, ..."Then he shall sprinkle some of the blood on it with his finger seven times, cleanse it, and consecrate it from the uncleanness of the children of Israel. "And when he has made an end of atoning for the Holy Place, the tabernacle of meeting, and the altar, he shall bring the live goat. "Aaron shall lay both his hands on the head of the live goat, confess over it all the iniquities of the children of Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat, and shall send it away into the wilderness by the hand of a suitable man. "The goat shall bear on itself all their iniquities to an uninhabited land; and he shall release the goat in the wilderness. (NKJV)

The Word for scapegoat in hebrew is aza'zel and it means "goat of departure". While it is true that name aza'zel is also a name of a fallen angel mention in the book of Enoch 10 which by the way which was never to be release from hell. Athough I have a great respect and love for the book of Enoch. I don't think the Goat is a demon or fallen angel. Like some people like to say. The name in itself doesn't mean fallen angel or demon. If that was the case then our sins would of already been atone for not by Jesus or the devil but this angel. The seven day advantist church teaches the devil is represented in this goat and he will one day pay for our sins in the lake of fire which is completely wrong according to the Bible . A angel can not remove our sins. But God as a man can. And that is what Jesus is , God and man . Let's read Hebrews 2:14-18. We will explain this in a other time .

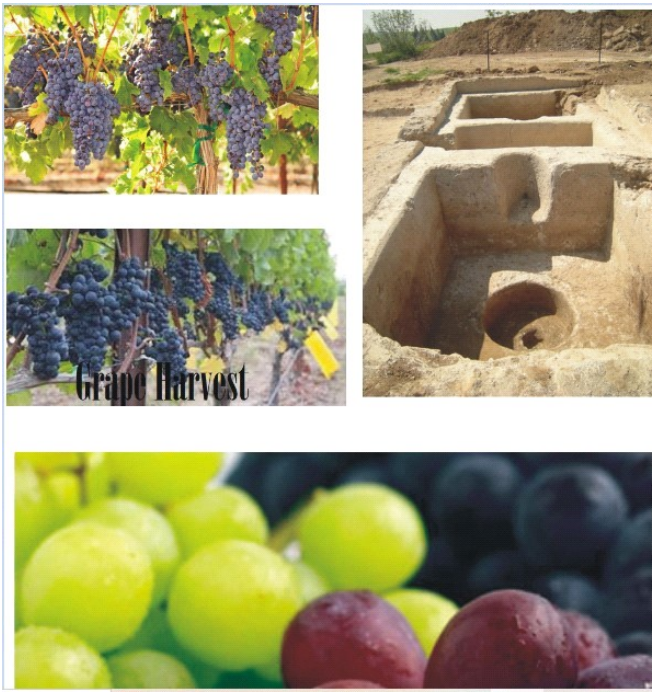
(Hebrews 2:14-18) Since then the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil; and might deliver those who through fear of death were subject to slavery all their lives. **For assuredly He does not give help to angels**, but He gives help to the descendant of Abraham. Therefore, He had to be made like His brethren in all things, that He might become a merciful and faithful high priest in things pertaining to God, **to make propitiation for the sins of the people**. For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted. (NASB)

Notice that it states " . For assuredly He does not give help to angels" It means Jesus came not to redeam angels , He came to redeam us humans . This passage will be explain in a greater detail in a other chapter . But I want you to know that Jesus had to come as a man to help humanity. If he would have come as a angel , he would of only been able to help angels and not us humans . Both goats represents Jesus in the Old Testament. I know that there are cults that would say that one goat represents Jesus and the other the devil but nowhere in the Bible do we read of the devil paying for our sins . In these two goats one sees Jesus death, resurrection and assent to heaven which by our sins is completely remove from us in Christ. In Jesus we don't just see our sins atone for but completely removed . Jesus come to earth to remove our sins. These cults would have the devil recieve glory in the lake of fire as the remover of our sins when the scripture tells us plan that Christ is the remover of our sins and that is him alone with no help from the enemy . For a religion to teach the devil as the remover of our sins is to show who they belong to, for they have a other gospel.

The Epistle of Barnabas {" **Chapter VII.-Fasting, and the Goat Sent Away, Were Types of Christ.**

Understand, then, ye children of gladness, that the good Lord has foreshown all things to us, that we might know to whom we ought for everything to render thanksgiving and praise. If therefore the Son of God, who is Lord [of all things], and who will judge the living and the dead, suffered, that His stroke might give us life, let us believe that the Son of God could not have suffered except for our sakes. Moreover, when fixed to the cross, He had given Him to drink vinegar and gall. Hearken how the priests of the people84 gave previous indications of this. His commandment having been written, the Lord enjoined, that whosoever did not keep the fast should be put to death, because He also Himself was to offer in sacrifice for our sins the vessel of the Spirit, in order that the type established in Isaac when he was offered upon the altar might be fully accomplished. What, then, says He in the prophet? "And let them eat of the goat which is offered, with fasting, for all their sins." Attend carefully: "And let all the priests alone eat the inwards, unwashed with vinegar." Wherefore? Because to me, who am to offer my flesh for the sins of my new people, ye are to give gall with vinegar to drink: eat ye alone, while the people fast and mourn in sackcloth and ashes. [These things were done] that He might show that it was necessary for Him to suffer for them. How, then, ran the commandment? Give your attention. Take two goats of goodly aspect, and similar to each other, and offer them. And let the priest take one as a burnt-offering for sins. And what should they do with the other? "Accursed," says He, "is the one." Mark how the type of Jesus now comes out. "And all of you spit upon it, and pierce it, and encircle its head with scarlet wool, and thus let it be driven into the wilderness." And when all this has been done, he who bears the goat brings it into the desert, and takes the wool off from it, and places that upon a shrub which is called Rachia, of which also we are accustomed to eat the fruits when we find them in the field. Of this kind of shrub alone the fruits are sweet. Why then, again, is this? Give good heed. [You see] "one upon the altar, and the other accursed; "and why [do you behold] the one that is accursed crowned? Because they shall see Him then in that day having a scarlet robe about his body down to his feet; and they shall say, Is not this He whom we once despised, and pierced, and mocked, and crucified? Truly this is He who then declared Himself to be the Son of God. For how like is He to Him! With a view to this, [He required] the goats to be of goodly aspect, and similar, that, when they see Him then coming, they may be amazed by the likeness of the goat. Behold, then, the type of Jesus who was to suffer. But why is it that they place the wool in the midst of thorns? It is a type of Jesus set before the view of the Church. [They place the wool among thorns], that any one who wishes to bear it away may find it necessary to suffer much, because the thorn is formidable, and thus obtain it only as the result of suffering. Thus also, says He, "Those who wish to behold Me, and lay hold of My kingdom, must through tribulation and suffering obtain Me.""}

Chapter 17



Chapter 18

Verse 7

To do such a act with one's daughter or Father or mother was very unacceptable in ancient times as it is in our times

Leviticus 18:7 NKJV 7 'The nakedness of your father or the nakedness of your mother you shall not uncover. She is your mother; you shall not uncover her nakedness.

compare

Law code of Hammurabi 154 states {"If a free man has sexual relations with his daughter, that man shall be exiled. "}
Law code of Hammurabi 157 states {" If a free man has sexual relations with his mother after the death of his father, both of them shall be executed by burning."}

Verse 21

(Leviticus 18:21) 'And you shall not let any of your descendants pass through the fire to Molech, nor shall you profane the name of your God: I am the LORD. (NKJV)

He was National god of the Ammonites whose worship involved child sacrifice.

Josephus in Book 3, Chapter 12 {" 1. AS for adultery, Moses forbade it entirely, as esteeming it a happy thing that men should be wise in the affairs of wedlock; and that it was profitable both to cities and families that children should be known to be genuine. He also abhorred men's lying with their mothers, as one of the greatest crimes; and the like for lying with the father's wife, and with aunts, and sisters, and sons' wives, as all instances of abominable wickedness. He also forbade a man to lie with his wife when she was defiled by her natural purgation: and not to come near brute beasts; nor to approve of the lying with a male, which was to hunt after unlawful pleasures on account of beauty. To those who were guilty of such insolent behavior, he ordained death for their punishment."}

Chapter 19

Verse 3

In ancient times there was a high regard to the honor of ones parents if you didn't you would of been put to death.

Leviticus 19:3 NKJV 3 'Every one of you shall revere his mother and his father, and keep My Sabbaths: I am the LORD your God.

compare to

Law code of Hammurabi 195 states {"If a son strikes his father, his hand shall be cut off."}

Even Jesus said he who dishonor one's parents is worthy of death

Matthew 15:1-4 NKJV 1 Then the scribes and Pharisees who were from Jerusalem came to Jesus, saying, 2 "Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread." 3 He answered and said to them, "Why do you also transgress the commandment of God because of your tradition? 4 "For God commanded, saying, 'Honor your father and your mother'; and, 'He who curses father or mother, let him be put to death.'

Chapter 20

Verses 2-5

(Leviticus 20:2-5) "Again, you shall say to the children of Israel: 'Whoever of the children of Israel, or of the strangers who dwell in Israel, who gives any of his descendants to Molech, he shall surely be put to death. The people of the land shall stone him with stones. 'I will set My face against that man, and will cut him off from his people, because he has given some of his descendants to Molech, to defile My sanctuary and profane My holy name. 'And if the people of the land should in any way hide their eyes from the man, when he gives some of his descendants to Molech, and they do not kill him, 'then I will set My face against that man and against his family; and I will cut him off from his people, and all who prostitute themselves with him to commit harlotry with Molech. (NKJV)

(Leviticus 18:21) 'And you shall not let any of your descendants pass through the fire to Molech, nor shall you profane the name of your God: I am the LORD. (NKJV)

who gives any of his descendants to Molech.....through the fire as a sacrifice. He was National god of the Ammonites whose worship involved child sacrifice.

Verse 6

(Leviticus 20:6) 'And the person who turns to mediums and familiar spirits, to prostitute himself with them, I will set My face against that person and cut him off from his people. (NKJV)

Time and time again the scripture warns us not to seek mediums or those who speak to the dead

(Leviticus 19:26) 'You shall not eat anything with the blood, nor shall you practice divination or soothsaying. (NKJV)

(Leviticus 19:31) 'Give no regard to mediums and familiar spirits; do not seek after them, to be defiled by them: I am the LORD your God. (NKJV)

(Leviticus 20:27) 'A man or a woman who is a medium, or who has familiar spirits, shall surely be put to death; they shall stone them with stones. Their blood shall be upon them.'" (NKJV)

(Deuteronomy 18:10-14) "There shall not be found among you anyone who makes his son or his daughter pass through the fire, or one who practices witchcraft, or a soothsayer, or one who interprets omens, or a sorcerer, "or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead. "For all who do these things are an abomination to the LORD, and because of these abominations the LORD your God drives them out from before you. "You shall be blameless before the LORD your God. "For these nations which you will dispossess listened to soothsayers and diviners; but as for you, the LORD your God has not appointed such for you. (NKJV)

King Saul's death was because he consulted with a lady who was a medium with a famliar spirit

(1 Chronicles 10:13-14) So Saul died for his unfaithfulness which he had committed against the LORD, because he did not keep the word of the LORD, and also because he consulted a medium for guidance. But he did not inquire of the LORD; therefore He killed him, and turned the kingdom over to David the son of Jesse. (NKJV)

Verse 7

(Leviticus 20:7) 'Consecrate yourselves therefore, and be holy, for I am the LORD your God. (NKJV)

We are to be holy because the God we serve is holy

(Leviticus 11:44) 'For I am the LORD your God. You shall therefore consecrate yourselves, and you shall be holy; for I am holy.

Neither shall you defile yourselves with any creeping thing that creeps on the earth. (NKJV)

(Leviticus 19:2) "Speak to all the congregation of the children of Israel, and say to them: 'You shall be holy, for I the LORD your God am holy. (NKJV)

(Leviticus 20:26) 'And you shall be holy to Me, for I the LORD am holy, and have separated you from the peoples, that you should be Mine. (NKJV)

(1 Peter 1:15-17) but as He who called you is holy, you also be holy in all your conduct, because it is written, "Be holy, for I am holy." And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay here in fear; (NKJV)

Verse 10

(Leviticus 20:10) 'The man who commits adultery with another man's wife, he who commits adultery with his neighbor's wife, the adulterer and the adulteress, shall surely be put to death. (NKJV)

In the Law Code of Hammuradi writen a few hunndred years before it states {"If a man's wife is caught lying with another man , they shall bind them and throw them into the water ."}

Both speak of severe penalities for adultery

Chapter 21

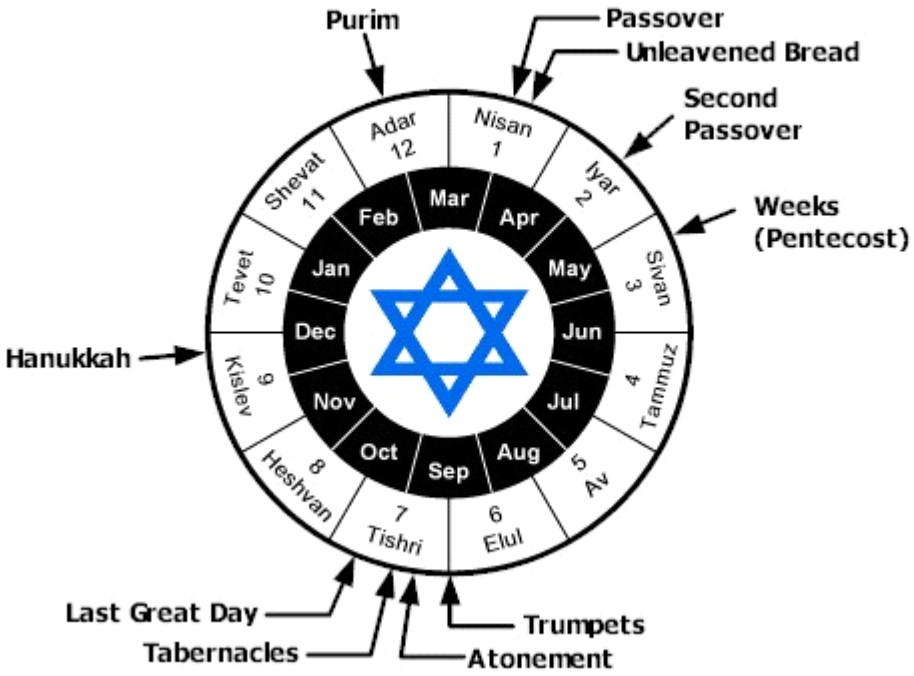
Josephus in Book 3, Chapter 12 {"2. As for the priests, he prescribed to them a double degree of purity for he restrained them in the instances above, and moreover forbade them to marry harlots. He also forbade them to marry a slave, or a captive, and such as got their living by cheating trades, and by keeping inns; as also a woman parted from her husband, on any account whatsoever. Nay, he did not think it proper for the high priest to marry even the widow of one that was dead, though he allowed that to the priests; but he permitted him only to marry a virgin, and to retain her. Whence it is that the high priest is not to come near to one that is dead, although the rest are not prohibited from coming near to their brethren, or parents, or children, when they are dead; but they are to be unblemished in all respects. He ordered that the priest who had any blemish, should have his portion indeed among the priests, but he forbade him to ascend the altar, or to enter into the holy house. He also enjoined them, not only to observe purity in their sacred ministrations, but in their daily conversation, that it might be unblamable also. And on this account it is that those who wear the sacerdotal garments are without spot, and eminent for their purity and sobriety: nor are they permitted to drink wine so long as they wear those garments. Moreover, they offer sacrifices that are entire, and have no defect whatsoever. "}

Chapter 22

Chapter 23

A) Speak to the children of Israel, saying, In the seventh month that is of Ethanim which falls on September/October

The Sacred Festivals



Josephus in Antiquities Of The Jews Book 3, Chapter 10 ("1. THE law requires, that out of the public expenses a lamb of the first year be killed every day, at the beginning and at the ending of the day; but on the seventh day, which is called the *Sabbath,* they kill two, and sacrifice them in the same manner. At the new moon, they both perform the daily sacrifices, and slay two bulls, with seven lambs of the first year, and a kid of the goats also, for the expiation of sins; that is, if they have sinned through ignorance.

2. But on the seventh month, which the Macedonians call *Hyperberetaeus,* they make an addition to those already mentioned, and sacrifice a bull, a ram, and seven lambs, and a kid of the goats, for sins.

3. On the tenth day of the same lunar month, they fast till the evening; and this day they sacrifice a bull, and two rams, and seven lambs, and a kid of the goats, for sins. And, besides these, they bring two kids of the goats; the one of which is sent alive out of the limits of the camp into the wilderness for the scapegoat, and to be an expiation for the sins of the whole multitude; but the other is brought into a place of great cleanness, within the limits of the camp, and is there burnt, with its skin, without any sort of cleansing. With this goat was burnt a bull, not brought by the people, but by the high priest, at his own charges; which, when it was slain, he brought of the blood into the holy place, together with the blood of the kid of the goats, and sprinkled the ceiling with his finger seven times, as also its pavement, and again as often toward the most holy place, and about the golden altar: he also at last brings it into the open court, and sprinkles it about the great altar. Besides this, they set the extremities, and the kidneys, and the fat, with the lobe of the liver, upon the altar. The high priest likewise presents a ram to God as a burnt-offering.

4. Upon the fifteenth day of the same month, when the season of the year is changing for winter, the law enjoins us to pitch tabernacles in every one of our houses, so that we preserve ourselves from the cold of that time of the year; as also that when we should arrive at our own country, and come to that city which we should have then for our metropolis, because of the temple therein to be built, and keep a festival for eight days, and offer burnt-offerings, and sacrifice thank-offerings, that we should then carry in our hands a branch of myrtle, and willow, and a bough of the palm-tree, with the addition of the pome citron: That the burnt-offering on the first of those days was to be a sacrifice of thirteen bulls, and fourteen lambs, and fifteen rams, with the addition of a kid of the goats, as an expiation for sins; and on the following days the same number of lambs, and of rams, with the kids of the goats; but abating one of the bulls every day till they amounted to seven only. On the eighth day all work was laid aside, and then, as we said before, they sacrificed to God a bullock, a ram, and seven lambs, with a kid of the

goats, for an expiation of sins. And this is the accustomed solemnity of the Hebrews, when they pitch their tabernacles.

5. In the month of Xanthicus, which is by us called *Nisan,* and is the beginning of our year, on the fourteenth day of the lunar month, when the sun is in Aries, (for in this month it was that we were delivered from bondage under the Egyptians,) the law ordained that we should every year slay that sacrifice which I before told you we slew when we came out of Egypt, and which was called the *Passover;* and so we do celebrate this passover in companies, leaving nothing of what we sacrifice till the day following. The feast of unleavened bread succeeds that of the passover, and falls on the fifteenth day of the month, and continues seven days, wherein they feed on unleavened bread; on every one of which days two bulls are killed, and one ram, and seven lambs. Now these lambs are entirely burnt, besides the kid of the goats which is added to all the rest, for sins; for it is intended as a feast for the priest on every one of those days. But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth, for before that day they do not touch them. And while they suppose it proper to honor God, from whom they obtain this plentiful provision, in the first place, they offer the first-fruits of their barley, and that in the manner following: They take a handful of the ears, and dry them, then beat them small, and purge the barley from the bran; they then bring one tenth deal to the altar, to God; and, casting one handful of it upon the fire, they leave the rest for the use of the priest. And after this it is that they may publicly or privately reap their harvest. They also at this participation of the first-fruits of the earth, sacrifice a lamb, as a burnt-offering to God.

6. When a week of weeks has passed over after this sacrifice, (which weeks contain forty and nine days,) on the fiftieth day, which is Pentecost, but is called by the Hebrews *Asartha,* which signifies *Pentecost,* they bring to God a loaf, made of wheat flour, of two tenth deals, with leaven; and for sacrifices they bring two lambs; and when they have only presented them to God, they are made ready for supper for the priests; nor is it permitted to leave any thing of them till the day following. They also slay three bullocks for a burnt-offering, and two rams; and fourteen lambs, with two kids of the goats, for sins; nor is there anyone of the festivals but in it they offer burnt-offerings; they also allow themselves to rest on every one of them. Accordingly, the law prescribes in them all what kinds they are to sacrifice, and how they are to rest entirely, and must slay sacrifices, in order to feast upon them.

7. However, out of the common charges, baked bread [was set on the table of shew-bread], without leaven, of twenty-four tenth deals of flour, for so much is spent upon this bread; two heaps of these were baked, they were baked the day before the sabbath, but were brought into the holy place on the morning of the sabbath, and set upon the holy table, six on a heap, one loaf still standing over against another; where two golden cups full of frankincense were also set upon them, and there they remained till another sabbath, and then other loaves were brought in their stead, while the loaves were given to the priests for their food, and the frankincense was burnt in that sacred fire wherein all their offerings were burnt also; and so other frankincense was set upon the loaves instead of what was there before. The [high priest also, of his own charges, offered a sacrifice, and that twice every day. It was made of flour mingled with oil, and gently baked by the fire; the quantity was one tenth deal of flour; he brought the half of it to the fire in the morning, and the other half at night. The account of these sacrifices I shall give more accurately hereafter; but I think I have premised what for the present may be sufficient concerning them."}

Chapter 24

Chapter 25

A) Then shalt thou send abroad the loud trumpet on the tenth day of the seventh month that is of Ethanim which falls on September/October

The Price of His Redemption (Lev_25:52)

Josephus in Antiquities Of The Jews Book 3, Chapter 12{"3. And truly Moses gave them all these precepts, being such as were observed during his own lifetime; but though he lived now in the wilderness, yet did he make provision how they might observe the same laws when they should have taken the land of Canaan. He gave them rest to the land from ploughing and planting every seventh year, as he had prescribed to them to rest from working every seventh day; and ordered, that then what grew of its own accord out of the earth should in common belong to all that pleased to use it, making no distinction in that respect between their own countrymen and foreigners: and he ordained, that they should do the same after seven times seven years, which in all are

fifty years; and that fiftieth year is called by the Hebrews *The Jubilee,* wherein debtors are freed from their debts, and slaves are set at liberty; which slaves became such, though they were of the same stock, by transgressing some of those laws the punishment of which was not capital, but they were punished by this method of slavery. This year also restores the land to its former possessors in the manner following: - When the Jubilee is come, which name denotes *liberty,* he that sold the land, and he that bought it, meet together, and make an estimate, on one hand, of the fruits gathered; and, on the other hand, of the expenses laid out upon it. If the fruits gathered come to more than the expenses laid out, he that sold it takes the land again; but if the expenses prove more than the fruits, the present possessor receives of the former owner the difference that was wanting, and leaves the land to him; and if the fruits received, and the expenses laid out, prove equal to one another, the present possessor relinquishes it to the former owners. Moses would have the same law obtain as to those houses also which were sold in villages; but he made a different law for such as were sold in a city; for if he that sold it tendered the purchaser his money again within a year, he was forced to restore it; but in case a whole year had intervened, the purchaser was to enjoy what he had bought. This was the constitution of the laws which Moses learned of God when the camp lay under Mount Sinai, and this he delivered in writing to the Hebrews."}

Chapter 26

Verse 29

(Leviticus 26:29) You shall eat the flesh of your sons, and you shall eat the flesh of your daughters. (NKJV)

Because of Israel idolarty and rebellion God was to in the future cause famines that would cause them to eat their own children and their children to eat their parents.

(Deuteronomy 28:53) "You shall eat the fruit of your own body, the flesh of your sons and your daughters whom the LORD your God has given you, in the siege and desperate straits in which your enemy shall distress you. (NKJV)

(2 Kings 6:25-30) And there was a great famine in Samaria; and indeed they besieged it until a donkey's head was sold for eighty shekels of silver, and one-fourth of a kab of dove droppings for five shekels of silver. Then, as the king of Israel was passing by on the wall, a woman cried out to him, saying, "Help, my lord, O king!" And he said, "If the LORD does not help you, where can I find help for you? From the threshing floor or from the winepress?" Then the king said to her, "What is troubling you?" And she answered, "This woman said to me, 'Give your son, that we may eat him today, and we will eat my son tomorrow.' "So we boiled my son, and ate him. And I said to her on the next day, 'Give your son, that we may eat him'; but she has hidden her son." Now it happened, when the king heard the words of the woman, that he tore his clothes; and as he passed by on the wall, the people looked, and there underneath he had sackcloth on his body. (NKJV)

(Jeremiah 19:9) "And I will cause them to eat the flesh of their sons and the flesh of their daughters, and everyone shall eat the flesh of his friend in the siege and in the desperation with which their enemies and those who seek their lives shall drive them to despair.'" (NKJV)

(Ezekiel 5:10) 'Therefore fathers shall eat their sons in your midst, and sons shall eat their fathers; and I will execute judgments among you, and all of you who remain I will scatter to all the winds. (NKJV)

Chapter 27

04) Numbers 1445-1405 B.C, 1450-1410 B.C or 1275-1235 B.C

Chapter 01

A) on the first day of the second month, Zif aka April / May

B)The second year after they had come out of the land of Egypt 14 months that is 377 days after the Exodus

C) and they assembled all the congregation together on the first day of the second month; of Zif which falls on April / May and they recited their ancestry by families, by their fathers' houses, according to the number of names, from 20 years old and above, each one individually.

Chapter 02

Chapter 03

Verses 1-3

(Numbers 3:1-3) Now these are the records of Aaron and Moses when the LORD spoke with Moses on Mount Sinai. And these are the names of the sons of Aaron: Nadab, the firstborn, and Abihu, Eleazar, and Ithamar. These are the names of the sons of Aaron, the anointed priests, whom he consecrated to minister as priests. (NKJV)

> Numbers 3:1-3 JPS Now these are the generations of Aaron and Moses in the day that the LORD spoke with Moses in mount Sinai. And these are the names of the sons of Aaron: Nadab the first-born, and Abihu, Eleazar, and Ithamar. These are the names of the sons of Aaron, the priests that were anointed, whom he consecrated to minister in the priest's office.

Talmud states in Sanhedrin 19 B{"..... He who teaches the son of his neighbour the Torah, Scripture ascribes it to him as if he had begotten him, as it says " Now These are the Generations of Aaron and Moses" whilst futher on it is written "These are the names of the sons of Aaron": Thus teaching thee that Aaron begot and Moses taught them; hence they are called by his name..... "}

Chapter 04

Chapter 05

Verses 1-5

(Numbers 5:1-4) And the LORD spoke to Moses, saying: "Command the children of Israel that they put out of the camp every leper, everyone who has a discharge, and whoever becomes defiled by a corpse. "You shall put out both male and female; you shall put them outside the camp, that they may not defile their camps in the midst of which I dwell." And the children of Israel did so, and put them outside the camp; as the LORD spoke to Moses, so the children of Israel did. (NKJV)

What is interesting in this passage Jesus in the New Testament touched, cleanse and healed everyone of those types who the Law of Moses command to be put out of the camp.

1) Leper

(Matthew 8:2-4) And behold, a leper came and worshiped Him, saying, "Lord, if You are willing, You can make me clean." Then Jesus put out His hand and touched him, saying, "I am willing; be cleansed." Immediately his leprosy was cleansed. And Jesus said to him, "See that you tell no one; but go your way, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them." (NKJV)

(Matthew 26:6) And when Jesus was in Bethany at the house of Simon the leper, (NKJV)

(Luke 7:22) Jesus answered and said to them, "Go and tell John the things you have seen and heard: that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the gospel preached to them. (NKJV)

(Luke 17:12-19) Then as He entered a certain village, there met Him ten men who were lepers, who stood afar off. And they lifted up their voices and said, "Jesus, Master, have mercy on us!" So when He saw them, He said to them, "Go, show yourselves to the priests." And so it was that as they went, they were cleansed. And one of them, when he saw that he was healed, returned, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks. And he was a Samaritan. So Jesus answered and said, "Were there not ten cleansed? But where are the nine? "Were there not any found who returned to give glory to God except this foreigner?" And He said to him, "Arise, go your way. Your faith has made you well." (NKJV)

2) Everyone who has a discharge/ Issue of blood

(Matthew 9:20-22) And suddenly, a woman who had a flow of blood for twelve years came from behind and touched the hem of His garment. For she said to herself, "If only I may touch His garment, I shall be made well." But Jesus turned around, and when He saw her He said, "Be of good cheer, daughter; your faith has made you well." And the woman was made well from that hour. (NKJV)

(Mark 5:25-34) Now a certain woman had a flow of blood for twelve years, and had suffered many things from many physicians. She had spent all that she had and was no better, but rather grew worse. When she heard about Jesus, she came behind Him in the crowd and touched His garment. For she said, "If only I may touch His clothes, I shall be made well." Immediately the fountain of her blood was dried up, and she felt in her body that she was healed of the affliction. And Jesus, immediately knowing in Himself that power had gone out of Him, turned around in the crowd and said, "Who touched My clothes?" But His disciples said to Him, "You see the multitude thronging You, and You say, 'Who touched Me?'" And He looked around to see her who had done this thing. But the woman, fearing and trembling, knowing what had happened to her, came and fell down before Him and told Him the whole truth. And He said to her, "Daughter, your faith has made you well. Go in peace, and be healed of your affliction." (NKJV)

(Luke 8:43-48) Now a woman, having a flow of blood for twelve years, who had spent all her livelihood on physicians and could not be healed by any, came from behind and touched the border of His garment. And immediately her flow of blood stopped. And Jesus said, "Who touched Me?" When all denied it, Peter and those with him said, "Master, the multitudes throng and press You, and You say, 'Who touched Me?'" But Jesus said, "Somebody touched Me, for I perceived power going out from Me." Now when the woman saw that she was not hidden, she came trembling; and falling down before Him, she declared to Him in the presence of all the people the reason she had touched Him and how she was healed immediately. And He said to her, "Daughter, be of good cheer; your faith has made you well. Go in peace." (NKJV)

3) Whoever becomes defiled by a corpse (In this case he rose the dead).

(Luke 8:49-56) While He was still speaking, someone came from the ruler of the synagogue's house, saying to him, "Your daughter is dead. Do not trouble the Teacher." But when Jesus heard it, He answered him, saying, "Do not be afraid; only believe, and she will be made well." When He came into the house, He permitted no one to go in except Peter, James, and John, and the father and mother of the girl. Now all wept and mourned for her; but He said, "Do not weep; she is not dead, but sleeping." And they ridiculed Him, knowing that she was dead. But He put them all outside, took her by the hand and called, saying, "Little girl, arise." Then her spirit returned, and she arose immediately. And He commanded that she be given something to eat. And her parents were astonished, but He charged them to tell no one what had happened. (NKJV)

(Luke 7:11-15) Now it happened, the day after, that He went into a city called Nain; and many of His disciples went with Him, and a large crowd. And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her. When the Lord saw her, He had compassion on her and said to her, "Do not weep." Then He came and touched the open coffin, and those who carried him stood still. And He said, "Young man, I say to you, arise." So he who was dead sat up and began to speak. And He presented him to his mother. (NKJV)

(John 11:37-44) And some of them said, "Could not this Man, who opened the eyes of the blind, also have kept this man from dying?" Then Jesus, again groaning in Himself, came to the tomb. It was a cave, and a stone lay against it. Jesus said, "Take away the stone." Martha, the sister of him who was dead, said to Him, "Lord, by this time there is a stench, for he has been dead four days." Jesus said to her, "Did I not say to you that if you would believe you would see the glory of God?" Then they took away the stone from the place where the dead man was lying. And Jesus lifted up His eyes and said, "Father, I thank You that You have

heard Me. "And I know that You always hear Me, but because of the people who are standing by I said this, that they may believe that You sent Me." Now when He had said these things, He cried with a loud voice, "Lazarus, come forth!" And he who had died came out bound hand and foot with graveclothes, and his face was wrapped with a cloth. Jesus said to them, "Loose him, and let him go." (NKJV)

In the New Testament we see Jesus as fullfilling and transforming the meaning of purity and defilement moving from a system of seperation to one of transformative inclusion through divine power.

Verse 14

(Numbers 5:14) 'if the spirit of jealousy comes upon him and he becomes jealous of his wife, who has defiled herself; or if the spirit of jealousy comes upon him and he becomes jealous of his wife, although she has not defiled herself- (NKJV)

Athough Jealousy is a manifestion of the flesh in referance to us humans

(Galatians 5:19-21) Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God. (NKJV)

It is also seen as a spirit here:

'if the spirit of jealousy comes upon him .....if the spirit of jealousy comes upon him .... The same we can see in the person of King Saul who a distressing spirit came upon him just as a spirit of jealousy comes upon a man to over power him in Numbers 5:14

(1 Samuel 16:15-16) And Saul's servants said to him, "Surely, a distressing spirit from God is troubling you. "Let our master now command your servants, who are before you, to seek out a man who is a skillful player on the harp; and it shall be that he will play it with his hand when the distressing spirit from God is upon you, and you shall be well." (NKJV)

(1 Samuel 18:10) And it happened on the next day that the distressing spirit from God came upon Saul, and he prophesied inside the house. So David played music with his hand, as at other times; but there was a spear in Saul's hand. (NKJV)

(1 Samuel 19:9) Now the distressing spirit from the LORD came upon Saul as he sat in his house with his spear in his hand. And David was playing music with his hand. (NKJV)

Chapter 06

Chapter 07

Chapter 08

Chapter 09

A) In the second month that is the month of Zif which falls on April / May

Chapter 10

A) Now it came to pass on the twentieth day of the second month of Zif which falls on April / May in the second year from the Exodus see Exodus 13 for the differant dates that the Exodus might of fallen on, that the cloud was taken up from above the tabernacle of the Testimony

Chapter 11

Chapter 12

Verses 6-8

All the other prophets after Moses when they recieved the word of God, it was by a vision or dream but not with Moses it was by Face to Face. God spoke to him as one who speak to a friend.

(Numbers 12:6-8) Then He said, "Hear now My words: If there is a prophet among you, I, the LORD, make Myself known to him in a vision; I speak to him in a dream. Not so with My servant Moses; He is faithful in all My house. I speak with him face to face, Even plainly, and not in dark sayings; And he sees the form of the LORD. Why then were you not afraid To speak against My servant Moses?" (NKJV)

The Story behind this passage which we just looked at was when Aaron and Miriam started to speak against Moses for marrying a Black women, Cushite, Ethiopian woman. God rebuked them and told them if I was to reveal somthing to someone esle it would be through visions and dreams but not with Moses I will speak to him face to face, not in enigma or figures .

Moses didn't seen the face of God but what was ment was that God spoke to Moses clearly.

(Exodus 33:18-20) And he (Moses) said, "Please, show me Your glory." Then He said, "I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion." But He said, "You cannot see My face; for no man shall see Me, and live." (NKJV)

But yet there is a prophet who did get to see the face of God and that was Jesus who is also God this is why John starts his Gospel by saying the following

(John 1:1) In the beginning was the Word, and the Word was with God, and the Word was God. (NKJV)

The word which is "with" in the Greek is Pros and it means face to face. So the Word was face to face with God. And that Word was and is Jesus Christ who became man.

(John 1:14) And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. (NKJV)

Like Moses was with God , So was Jesus with God, but the only differance Jesus was truely face to face with God, Moses was not able to look at the face of God. Jesus being the Son of God has more prevange that a person like Moses who was only a slave of God.

(Hebrews 3:1-6) Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus, who was faithful to Him who appointed Him, as Moses also was faithful in all His house. For this One has been counted worthy of more glory than Moses, inasmuch as He who built the house has more honor than the house. For every house is built by someone, but He who built all things is God. And Moses indeed was faithful in all His house as a servant, for a testimony of those things which would be spoken afterward, but Christ as a Son over His own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end. (NKJV)

Verse 15

Mishna states in Sotah 1:9 {" And so is it on the good side: `Miriam waited a while for Moses, since it is said, And his sister stood afar off Ex. 2:4, therefore, Israel waited on her seven days in the wilderness, since it is said, And the people did not travel on until Miriam was brought in again Num. 12:15....."}

Chapter 13

Verse 8, 16

(Numbers 13:8) from the tribe of Ephraim, Hoshea the son of Nun; (NKJV)

(Numbers 13:16) These are the names of the men whom Moses sent to spy out the land. And Moses called Hoshea the son of Nun, Joshua (Jehoshua). (NKJV)

Moses changing of the name of Hoshea who was to Lead Israel to the promise land to is a Joshua aka (Jehoshua) was not accidental but in doing so Moses was looking to the future to Jesus who in hebrew is named Jehoshua and telling Israel by this name the Messiah is to come who will take you to your real rest.

What does it mean when the Bible refers to Canaan land flowing with milk and honey?

This phrase is used 20 times in the Old Testament 19 times it is in reference to Israel and once a reference to Egypt meaning fruitfulness , vegetation , a land that has produce .

When the 12 spies came back to Moses and all Israel they said this phrase and brought some produce of the Land.

Numbers 13 (NKJV)[26] Now they departed and came back to Moses and Aaron and all the congregation of the children of Israel in the Wilderness of Paran, at Kadesh; they brought back word to them and to all the congregation, and showed them the fruit of the land.[27] Then they told him, and said: "We went to the land where you sent us. It truly flows with milk and honey, and this is its fruit.

Dathan and Abiram called Egypt a land flowing with Milk and Honey and mocked Moses for not bringing them to the promise land which they mentioned is flowing with Milk and Honey in the time frame they expected.

Numbers 16 (NKJV)[12] And Moses sent to call Dathan and Abiram the sons of Eliab, but they said, "We will not come up!

[13] Is it a small thing that you have brought us up out of a land flowing with milk and honey, to kill us in the wilderness, that you should keep acting like a prince over us?

[14] Moreover you have not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards. Will you put out the eyes of these men? We will not come up!"

Ezekiel after mentioning the phrase adds the glory of all the lands.

“On that day I raised My hand in an oath to them, to bring them out of the land of Egypt into a land that I had searched out for them, 'flowing with milk and honey,' the glory of all lands.”— Ezekiel 20:6 (NKJV)

“So I also raised My hand in an oath to them in the wilderness, that I would not bring them into the land which I had given them, 'flowing with milk and honey,' the glory of all lands,” Ezekiel 20:15 (NKJV)

Though the Phrase stands mostly for the promise land Israel, we as Christians are promised a promised Land flowing with milk and Honey which our Savior purchase for us by his sacrifice on the cross , Heaven at the moment of death . And the New Heavens and New Earth which vegetation would be sweet when that times comes. Most importantly to be with our savior who has gone there before us and waits for us to come unlike Moses who did not enter , our Savior did entered and was the first to eat of the fruit of a glorified body and everlasting life.

Chapter 14

The Sinfulness Of Sin by Ralph Venning {"The sum of Gospel doctrine preached by Christ himself, and confirmed to us by them that heard him, was and is repentance and faith (Mark 1.15); under these, the Apostle comprises the whole counsel of God (Acts 20.21,27). Now both these doctrines speak loudly against sin as being exceedingly sinful. Repent,

says the Apostle, for the remission of sins. What an evil then is the thing which man must repent of, and which none but the God of all grace who is rich in mercy can remit and forgive! This forgiveness proves him to be a God of great love and rich mercy, or else sin could not be forgiven. For as our Saviour tells us, it is easier to heal diseases than to forgive sins (Matthew 9.5,6). To forgive sins is a manifestation of power, as Moses said in his prayer: 'Let the power of my Lord be great to pardon' (Numbers 14.17-20). Repentance takes in many things. It is made up of sorrow and shame, confession and reformation, all of which speak of sin's sinfulness. Repent, that your sins may be blotted out' (Acts 3.19); if sin is not blotted out then man is undone, and his name will be blotted out of the book of life."}

The Sinfulness Of Sin by Ralph Venning {" Now if we consider what a sinful thing sin is against God, how displeasing to him, it is a wonderful thing that God should pardon any man's sin. God does more than man can do for himself or expect that God should do for him. Indeed, it costs God more--witness the blood of Christ--and requires more of his power than to heal all our diseases and bestow all the good of this world upon us. Our Saviour tells us that it is easier to say to an impotent man, Arise, take up thy bed and walk, than to say, Thy sins are forgiven thee. The latter is a declaration of his power (Matthew 9.5). When Moses prays that Israel might be pardoned their sin, he says, Let the power of the Lord be great (Numbers 14.17-I9). It is called riches of mercy and great love (Ephesians 2.4). It is such power as that by which Christ was and we are raised from the dead (Colossians 2.13; Ephesians 1.19-20). 'Who is a God like unto thee, that pardoneth iniquity?' (Micah 7.18). This is the mystery into which angels pry and at which they wonder (1 Peter 1.12). "}

[Mishna] Arakhin 3:5 In the case of the one who brings forth an evil name [the possibility] to rule leniently and to rule stringently: How so? `All the same are the one who brings forth an evil name concerning the greatest woman in the priesthood and the least among Israelites. He pays a hundred selas [Dt. 22:19]. `It turns out that the one who says something with his mouth [suffers] more than the one who actually does a deed. `For so we find that the decree against our forefathers in the wilderness was sealed only on account of evil speech [Num. 13:32], `as it is said, And they tempted me these ten times and have not hearkened to my voice Num. 14:22

Chapter 15

What is the Tzitzit used for?

Tzitit purpose or meaning was and is to remember the Law of Moses every time they would look at it.

Num 15:38-40 Tanakh-1917 38 'Speak unto the children of Israel, and bid them that they make them throughout their generations fringes in the corners of their garments, and that they put with the fringe of each corner a thread of blue. 39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray; 40 that ye may remember and do all My commandments, and be holy unto your God.

According to the Jewish tradition there are 613 commandments in a sermon from Rabbi Simlai in Talmud Makkot 23b states

"R'Simlai when preaching said: Six hundred and thirteen precepts were communicated to Moses, three hundred and sixty-five negative precepts, corresponding to the number of solar days [in the year], and two hundred and forty-eight positive precepts, corresponding to the number of the members of man's body."

In the New Testament a woman who had a issue of blood was healed when she touched Tzitzit of Jesus.

Luk 8 (NKJV)[43] Now a woman, having a flow of blood for twelve years, who had spent all her livelihood on physicians and could not be healed by any,[44] came from behind and touched the (border of His garment). And immediately her flow of blood stopped.[45] And Jesus said, "Who touched Me?" When all denied it, Peter and those with him said, "Master, the multitudes throng and press You, and You say, 'Who touched Me?' "[46] But Jesus said, "Somebody touched Me, for I perceived power going out from Me."[47] Now when the woman saw that she was not hidden, she came trembling; and falling down before Him, she declared to Him in the presence of all the people the reason she had touched Him and how she was healed immediately.[48] And He said to her, "Daughter, be of good cheer; your faith has made you well. Go in peace."

The word for border in the Greek is **κράσπεδον**

Thayer Definition of the Greek states

(“ the extremity or prominent part of a thing, edge, skirt, margin the fringe of a garment in the NT a little appendage hanging down from the edge of the mantle or cloak, made of twisted wool a tassel, tuft: the Jews had such appendages attached to their mantles to remind them of the law”)

Chapter 16

Clement 30-100 AD **First Epistle of Clement to the Corinthians** {"Chap. IV. — Many Evils Have Already Flowed from This Source in Ancient Times.

For thus it is written: “And it came to pass after certain days, that Cain brought of the fruits of the earth a sacrifice unto God; and Abel also brought of the firstlings of his sheep, and of the fat thereof. And God had respect to Abel and to his offerings, but Cain and his sacrifices He did not regard. And Cain was deeply grieved, and his countenance fell. And God said to Cain, Why art thou grieved, and why is try countenance fallen? If thou offerest rightly, but dost not divide rightly, hast thou not sinned? Be at peace: thine offering returns to thyself, and thou shalt again possess it. And Cain said to Abel his brother, Let us go into the field. And it came to pass, while they were in the field, that Cain rose up against Abel his brother, and slew him.” Ye see, brethren, how envy and jealousy led to the murder of a brother. Through envy, also, our father Jacob fled from the face of Esau his brother. (Gen_27:41, etc.) Envy made Joseph be persecuted unto death, and to come into bondage. (Gen_37:1-36) Envy compelled Moses to flee from the face of Pharaoh king of Egypt, when he heard these words from his fellow-countryman, “Who made thee a judge or a ruler over us? wilt thou kill me, as thou didst kill the Egyptian yesterday?” (Exo_2:14) On account of envy, Aaron and Miriam had to make their abode without the camp. Envy brought down Dathan and Abiram alive to Hades, through the sedition which they excited against God’s servant Moses. (Numbers_16:33) Through envy, David underwent the hatred not only of foreigners, but was also persecuted by Saul king of Israel. (1 Sam_18:8, etc.)"}

Josephus in Antiquities Of The Jews Book 4 Chapter 2 {"1. THAT which is usually the case of great armies, and especially upon ill success, to be hard to be pleased, and governed with difficulty, did now befall the Jews; for they being in number six hundred thousand, and by reason of their great multitude not readily subject to their governors, even in prosperity, they at this time were more than usually angry, both against one another and against their leader, because of the distress they were in, and the calamities they then endured. Such a sedition overtook them, as we have not the like example either among the Greeks or the Barbarians, by which they were in danger of being all destroyed, but were notwithstanding saved by Moses, who would not remember that he had been almost stoned to death by them. Nor did God neglect to prevent their ruin; but, notwithstanding the indignities they had offered their legislator and the laws, and disobedience to the commandments which he had sent them by Moses, he delivered them from those terrible calamities which, without his providential care, had been brought upon them by this sedition. So I will first explain the cause whence this sedition arose, and then will give an account of the sedition itself; as also of what settlements made for their government after it was over.

2. Corah, a Hebrew of principal account, both by his family and by his wealth, one that was also able to speak well, and one that could easily persuade the people by his speeches, saw that Moses was in an exceeding great dignity, and was at it, and envied him on that account, (he of the same tribe with Moses, and of kin to him,) was particularly grieved, because he thought he better deserved that honorable post on account of great riches, and not inferior to him in his birth. So he raised a clamor against him among the Levites, who were of the same tribe, and among his kindred, saying, "That it was a very sad thing that they should overlook Moses, while hunted after and paved the way to glory for himself, and by ill arts should obtain it, under the pretense of God’s command, while, contrary to laws, he had given the priesthood to Aaron, the common suffrage of the multitude, but by his own vote, as bestowing dignities in a way on whom he pleased." He added, "That this concealed way of imposing on them was harder to be borne than if it had been done by an open force upon them, because he did now not only their power without their consent, but even they were unapprised of his contrivances against them; for whosoever is conscious to himself that he deserves any dignity, aims to get it by persuasion, and not by an arrogant method of violence; those that believe it impossible to obtain honors justly, make a show of goodness, and do not introduce force, but by cunning tricks grow wickedly powerful. That it was proper for the multitude to punish such men, even while they think themselves concealed in their designs, and not suffer them to gain strength till they have them for their open enemies. For what account," added he, "is Moses able to give, why he has bestowed the priesthood on Aaron and his sons? for if God had determined to bestow that honor on one of the tribe of Levi, I am more worthy of it than he is; I myself being equal to Moses by my family, and superior

to him both in riches and in age: but if God had determined to bestow it on the eldest be, that of Reuben might have it most justly; and then Dathan, and Abiram, and [On, the son of] Peleth, would have it; for these are the oldest men of that tribe, and potent on account of their great wealth also."

3. Now Corah, when he said this, had a mind to appear to take care of the public welfare, but in reality he was endeavoring to procure to have that dignity transferred by the multitude to himself. Thus did he, out of a malignant design, but with discourse to those of his own tribe; when these words did gradually spread to more people, and when the hearers still added to what tended to the scandals that were cast upon the whole army was full of them. Now of those that conspired with Corah, there were two hundred and fifty, and those of the principal men also, who were eager to have the priesthood taken away from Moses's brother, and to bring him into disgrace: nay, the multitude themselves were provoked to be seditious, and attempted to stone Moses, wad gathered themselves together after an indecent manner, with confusion and disorder. And now all were, in a tumultuous manner, raising a before the tabernacle of God, to prosecute the tyrant, and to relieve the multitude from their slavery under him who, under color of the Divine laid violent injunctions upon them; for had it been God who chose one that was to the office of a priest, he would have raised person to that dignity, and would not produced such a one as was inferior to many others nor have given him that office; and that in he had judged it fit to bestow it on Aaron, he would have permitted it to the multitude to bestow it, and not have left it to be bestowed by his own brother.

4. Now although Moses had a great while ago foreseen this calumny of Corah, and had seen the people were irritated, yet was he not affrighted at it; but being of good courage, because given them right advice about their affairs, and knowing that his brother had been made partaker of the priesthood at the command of God, and not by his own favor to him, he came to the assembly; and as for the multitude, he said not a word to them, but spake as loud to Corah as he could; and being very skillful in making speeches, and having this natural talent, among others, that he could greatly move the multitude with his discourses, he said, "O Corah, both thou and all these with thee (pointing to the two hundred and fifty men) seem to be worthy of this honor; nor do I pretend but that this whole company may be worthy of the like dignity, although they may not be so rich or so great as you are: nor have I taken and given this office to my brother because he excelled others in riches, for thou exceedest us both in the greatness of thy wealth; nor indeed because he was of an eminent family, for God, by giving us the same common ancestor, has made our families equal: nay, nor was it out of brotherly affection, which another might yet have justly done; for certainly, unless I had bestowed this honor out of regard to God, and to his laws, I had not passed by myself, and given it to another, as being nearer of kin to myself than to my brother, and having a closer intimacy with myself than I have with him; for surely it would not be a wise thing for me to expose myself to the dangers of offending, and to bestow the happy employment on this account upon another. But I am above such base practices: nor would God have overlooked this matter, and seen himself thus despised; nor would he have suffered you to be ignorant of what you were to do, in order to please him; but he hath himself chosen one that is to perform that sacred office to him, and thereby freed us from that care. So that it was not a thing that I pretend to give, but only according to the determination of God; I therefore propose it still to be contended for by such as please to put in for it, only desiring that he who has been already preferred, and has already obtained it, may be allowed now also to offer himself for a candidate. He prefers your peace, and your living without sedition, to this honorable employment, although in truth it was with your approbation that he obtained it; for though God were the donor, yet do we not offend when we think fit to accept it with your good-will; yet would it have been an instance of impiety not to have taken that honorable employment when he offered it; nay, it had been exceedingly unreasonable, when God had thought fit any one should have it for all time to come, and had made it secure and firm to him, to have refused it. However, he himself will judge again who it shall be whom he would have to offer sacrifices to him, and to have the direction of matters of religion; for it is absurd that Corah, who is ambitious of this honor, should deprive God of the power of giving it to whom he pleases. Put an end, therefore, to your sedition and disturbance on this account; and tomorrow morning do every one of you that desire the priesthood bring a censer from home, and come hither with incense and fire: and do thou, O Corah, leave the judgment to God, and await to see on which side he will give his determination upon this occasion, but do not thou make thyself greater than God. Do thou also come, that this contest about this honorable employment may receive determination. And I suppose we may admit Aaron without offense, to offer himself to this scrutiny, since he is of the same lineage with thyself, and has done nothing in his priesthood that can be liable to exception. Come ye therefore together, and offer your incense in public before all the people; and when you offer it, he whose sacrifice God shall accept shall be ordained to the priesthood, and shall be clear of the present calumny on Aaron, as if I had granted him that favor because he was my brother.""}

Chapter 17

Chapter 18

Tithings was given to the Levites so they could use it to help other levites , the Poor , the widows and orphans .

(Numbers 18:21) "**Behold, I have given the children of Levi all the tithes in Israel as an inheritance** in return for the work which they perform, the work of the tabernacle of meeting. (NKJV)

(Numbers 18:24) "**For the tithes of the children of Israel, which they offer up as a heave offering to the LORD, I have given to the Levites as an inheritance**; therefore I have said to them, 'Among the children of Israel they shall have no inheritance.'" (NKJV)

(Numbers 18:26) "**Speak thus to the Levites, and say to them: 'When you take from the children of Israel the tithes** which I have given you from them as your inheritance, then you shall offer up a heave offering of it to the LORD, a tenth of the tithe. (NKJV)

(Deuteronomy 14:22-29) "You shall truly tithe all the increase of your grain that the field produces year by year. "And you shall eat before the LORD your God, in the place where He chooses to make His name abide, the tithe of your grain and your new wine and your oil, of the firstborn of your herds and your flocks, that you may learn to fear the LORD your God always. "But if the journey is too long for you, so that you are not able to carry the tithe, or if the place where the LORD your God chooses to put His name is too far from you, when the LORD your God has blessed you, "then you shall exchange it for money, take the money in your hand, and go to the place which the LORD your God chooses. "And you shall spend that money for whatever your heart desires: for oxen or sheep, for wine or similar drink, for whatever your heart desires; you shall eat there before the LORD your God, and you shall rejoice, you and your household. "You shall not forsake the Levite who is within your gates, for he has no part nor inheritance with you. "At the end of every third year you shall bring out the tithe of your produce of that year and store it up within your gates. "**And the Levite, because he has no portion nor inheritance with you, and the stranger and the fatherless and the widow who are within your gates, may come and eat and be satisfied,** that the LORD your God may bless you in all the work of your hand which you do. (NKJV)

Notice when it was given every third year , not weakly , monthy or yearly. Also notice what was given not money but produce and animals.

(Leviticus 27:30) 'And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the LORD'S. It is holy to the LORD. (NKJV)

(2 Chronicles 31:5-6) As soon as the commandment was circulated, the children of Israel **brought in abundance the firstfruits of grain and wine, oil and honey, and of all the produce of the field; and they brought in abundantly the tithe of everything. And the children of Israel and Judah, who dwelt in the cities of Judah, brought the tithe of oxen and sheep; also the tithe of holy things which were consecrated** to the LORD their God they laid in heaps. (NKJV)

(Amos 4:4) Enter ye Beth-El, and transgress, At Gilgal multiply transgression, And bring in every morning your sacrifices, **Every third year your tithes**. (YLT)

(Deuteronomy 14:28) "**At the end of every third year you shall bring out the tithe of your produce of that year** and store it up within your gates. (NKJV)

This why Jesus when condeming the Pharisees he states "For you pay tithe of mint and anise and cummin..." He makes no mention of them tithing money but produce.

(Matthew 23:23) "Woe to you, scribes and Pharisees, hypocrites! **For you pay tithe of mint and anise and cummin**, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone. (NKJV)

Why the family of Levi will not inherit a part of the land?

God was their inheritance

Num 18:20 NKJV Then the LORD said to Aaron: “You shall have no inheritance in their land, nor shall you have any portion among them; I am your portion and your inheritance among the children of Israel.

They did receive the tithes and offerings

Num 18:24 NKJV For the tithes of the children of Israel, which they offer up as a heave offering to the LORD, I have given to the Levites as an inheritance; therefore I have said to them, ‘Among the children of Israel they shall have no inheritance.’ ”

They are a picture of the Christian in New Testament for we as-well have no inheritance in this world for we seek the New one which is to come.

Heb 11:13-16 NKJV 13 These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth. 14 For those who say such things declare plainly that they seek a homeland. 15 And truly if they had called to mind that country from which they had come out, they would have had opportunity to return. 16 But now they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them.

Chapter 19

Chapter 20

Saudi Arabia is the Real Sinai

Galatians 4:25 for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children--
(NKJV)

Numbers 20:8-11 ASV 8 Take the rod, and assemble the congregation, thou, and Aaron thy brother, and speak ye unto the rock before their eyes, that it give forth its water; and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their cattle drink. 9 And Moses took the rod from before Jehovah, as he commanded him. 10 And Moses and Aaron gathered the assembly together before the rock, and he said unto them, Hear now, ye rebels; shall we bring you forth water out of this rock? 11 And Moses lifted up his hand, and smote the rock with his rod twice: and water came forth abundantly, and the congregation drank, and their cattle.

Psalms 78:15-16 ASV 15 He clave rocks in the wilderness, And gave them drink abundantly as out of the depths. 16 He brought streams also out of the rock, And caused waters to run down like rivers.

A) Then the children of Israel, the whole congregation, came into the Wilderness of Zin in the first month, Abib (later called Nisan) that is between March/April and the people stayed in Kadesh; and Miriam died there and was buried there.

What was the rock which followed the children of Israel in their journey to Canaan?

Jesus Christ

“and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.” 1Cor 10:4 (NKJV)

This the reason Moses couldn't enter the promise Land because he hit the Rock instead of speaking to it for that Rock represented Jesus . Probably Jesus as a spirit was in the rock.

Numbers 20 (NKJV)[7] Then the Lord spoke to Moses, saying,[8] "Take the rod; you and your brother Aaron gather the congregation together. Speak to the rock before their eyes, and it will yield its water; thus you shall bring water for them out of the rock, and give drink to the congregation and their animals."[9] So Moses took the rod from before the Lord as He commanded him.[10] And Moses and Aaron gathered the assembly together before the rock; and he said to them, "Hear now, you rebels! Must we bring water for you out of this rock?"[11] Then Moses lifted his hand and struck the rock twice with his rod; and water came out abundantly, and the congregation and their animals drank.[12] Then the Lord spoke to Moses and Aaron, "Because you did not believe Me, to hallow Me in the eyes of the children of Israel, therefore you shall not bring this assembly into the land which I have given them."

Was it fair for Moses to be stopped from entering the promised land just because of one sin?

Yes for the rock which he was to speak to but hit was Symbolic of Christ or a Christophany of Christ.

Numbers 20 (NKJV)[8] "Take the rod; you and your brother Aaron gather the congregation together. **Speak to the rock before their eyes**, **and it will yield its water; thus you shall bring water for them out of the rock, and give drink to the congregation and their animals.**"[9] So Moses took the rod from before the Lord as He commanded him.[10] And Moses and Aaron gathered the assembly together before the rock; and he said to them, "**Hear now, you rebels! Must we bring water for you out of this rock?"[11] Then Moses lifted his hand and struck the rock twice with his rod;** and water came out abundantly, and the congregation and their animals drank.[12] Then the Lord spoke to Moses and Aaron, "Because you did not believe Me, to hallow Me in the eyes of the children of Israel, therefore you shall not bring this assembly into the land which I have given them."

Compared to

1Cor 10 (NKJV)[1] Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea,[2] all were baptized into Moses in the cloud and in the sea,[3] all ate the same spiritual food,[4] and all drank the same spiritual drink. **For they drank of that spiritual Rock that followed them, and that Rock was Christ.**

Now God was still merciful to Moses and years latter he got to enter part of the promise land after he died. And you might ask me how and when ? In the mount of transfiguration.

Mat 17 (NKJV)[1] Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves;[2] and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light.[3] And behold, Moses and Elijah appeared to them, talking with Him.

Chapter 21

A) And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the towns thereof. For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto the Arnon in the year 1406 B.C

Who does Moses' serpent on a pole represent?

Moses' Bronze Serpent Pole was a type of Jesus:

Numbers 21 (NKJV)[6] So the Lord sent fiery serpents among the people, and they bit the people; and many of the people of Israel

died.[7] Therefore the people came to Moses, and said, "We have sinned, for we have spoken against the Lord and against you; pray to the Lord that He take away the serpents from us." So Moses prayed for the people.[8] Then the Lord said to Moses, "Make a fiery serpent, and set it on a pole; and it shall be that everyone who is bitten, when he looks at it, shall live."[9] So Moses made a bronze serpent, and put it on a pole; and so it was, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived.

John 3 (NKJV)[14] And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up,[15] that whoever believes in Him should not perish but have eternal life.

But unlike Jesus the Israelites where forbidden to worship it and it was destroyed:

“He removed the high places and broke the sacred pillars, cut down the wooden image and broke in pieces the bronze serpent that Moses had made; for until those days the children of Israel burned incense to it, and called it Nehushtan.” 2Kings 18:4 (NKJV)

But we are not withheld from giving Jesus worship and calling him our Lord and God:

“And Thomas answered and said to Him, "My Lord and my God!"”John 20:28 (NKJV)

“And as they went to tell His disciples, behold, Jesus met them, saying, "Rejoice!" So they came and held Him by the feet and worshiped Him.” Mat 28:9 (NKJV)

John Wycliffe 1353?-1428 AD{"Moses lifted up the brazen serpent in the wilderness, and all who had been stung by the serpents were healed upon looking up to that serpent, as it is said in Num. 21.9. So too, Jesus — our living serpent, having the likeness of sin upon him, though he could not possibly sin — was suspended on the cross, that those who are stung by the poison of the old serpent, sin, may become spiritually whole. Christ therefore approves of signs, both under the new law and in the old, but he is opposed to their abuse. You must mark, then, that the mystical body of Christ, during the time of the old law, was like a child, to be instructed in many ways by such sensible signs. But as the church grew in age under the law of grace, signs of this nature are not to be regarded so much. Accordingly I think there is in the present day a threefold abuse of these signs."}

Verses 21-23

(Numbers 21:21-23) Then Israel sent messengers to Sihon king of the Amorites, saying, "Let me pass through your land. We will not turn aside into fields or vineyards; we will not drink water from wells. We will go by the King's Highway until we have passed through your territory." But Sihon would not allow Israel to pass through his territory. So Sihon gathered all his people together and went out against Israel in the wilderness, and he came to Jahaz and fought against Israel. (NKJV)

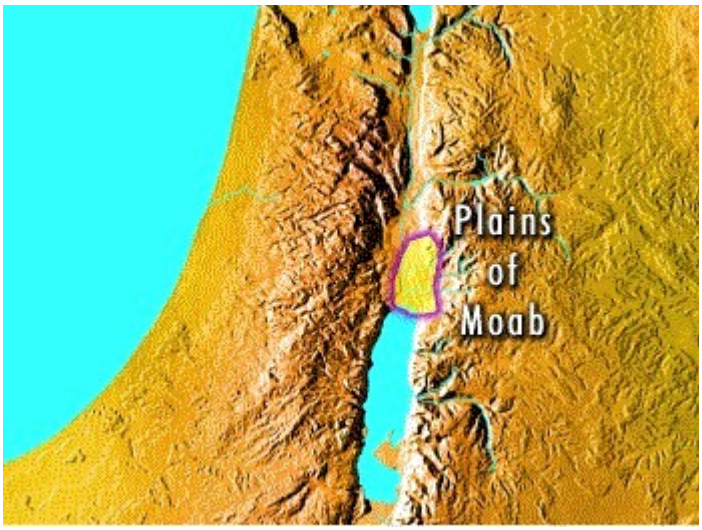
Sihon king of Heshbon was not going to let Israel go through his land for the Lord harden his heart.

(Deuteronomy 2:30) "But Sihon king of Heshbon would not let us pass through, for the LORD your God hardened his spirit and made his heart obstinate, that He might deliver him into your hand, as it is this day. (NKJV)

Chapter 22

Verse 1

And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho. (Numbers 22:1 KJV)



Why are there talking animals in the Bible?

We have two occasions in the Bible where animals spoke :

10. 1.Snake who was Satan : Genesis 3:1Now the serpent was more cunning than any beast of the field which the Lord God had made. And he said to the woman, “Has God indeed said, ‘You shall not eat of every tree of the garden’?”

11. 2.Balaam's donkey : Numbers 22:28 Then the Lord opened the mouth of the donkey, and she said to Balaam, “What have I done to you, that you have struck me these three times?”

12. 3.There are other occasions where there are angels who look like animals which speak in worship to God : Revelation 4:8 The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: “Holy, holy, holy, Lord God Almighty, Who was and is and is to come!”

13. 4.In these cases in the Bible is more than anthropomorphic because these events actually occurred at least in the mind of the writer in the two occasions Moses was the writer.

14. 5.Other religions also have animals that speak in their stories say for example : For example in Buddhism we can read of people being reincarnated into other animals .The koan tells the story of a monk who, after denying that an enlightened person falls into cause and effect, was turned into a wild fox for five hundred lifetimes. Islam speaks of Solomon being able to speak to animals. Surah 27:18 {At length, when they came to a valley of ants, one of the ants said: “O ye ants, get into your habitations, lest Solomon and his hosts crush you (under foot) without knowing it.} In Greek mythology Melampus a seer was gifted with the ability to speak to animals. In Egyptian mythology Ra is seen as a falcon.

15. 6.If the Bible said it I believe it happened as it said. Just because animals are not able to speak now doesn't mean there wasn't a time when they didn't, especially in the time of Adam and Eve because a talking snake wasn't strange in the mind of Eve. If a snake would speak to me I would run away or be scared or find it odd but she didn't she spoke back to it was if it was something normal.

16. 7.Now when it came to Balaam Peter tells us why God had the donkey to speak back at Balaam . It was to restrain and rebuked the prophet.
2 Peter 2:15-16 They have forsaken the right way and gone astray, following the way of Balaam the son of Beor, who loved the wages of unrighteousness; but he was rebuked for his iniquity: a dumb donkey speaking with a man’s voice restrained the madness of the prophet.

8. Anyone who has a pet can understand that animals are at times very understanding , is like they could sense when we are sad and grieve when someone dies. And even speak to us not in a audible voice but in their own tongue whether is barking or squealing or meowing. There is a old saying that goes all they need is there speach. Which every animals have there own language which we can't understand but there are some people who have been given in the study of animal communications which is called zoosemiotics.

Josephus Antiquities Of The Jews Book 4 Chapter 6 {"NOW Moses, when he had brought his army to Jordan; pitched his camp in the great plain over against Jericho. This city is a very happy situation, and very fit for producing palm-trees and balsam. And now the Israelites began to be very proud of themselves, and were very eager for fighting. Moses then, after he had offered for a few days sacrifices of thanksgiving to God, and feasted the people, sent a party of armed men to lay waste the country of the Midianites, and to take their cities. Now the occasion which he took for making war upon them was this that follows :--

2. When Balak, the king of the Moabites, who had from his ancestors a friendship and league with the Midianites, saw how great the Israelites were grown, he was much affrighted on account of his own and his kingdom's danger; for he was not acquainted with this, that the Hebrews would not meddle with any other country, but were to be contented with the possession of the land of Canaan, God having forbidden them to go any farther So he, with more haste than wisdom, resolved to make an attempt upon them by words; but he did not judge it prudent to fight against them, after they had such prosperous successes, and even became out of ill successes more happy than before, but he thought to hinder them, if he could, from growing greater, and so he resolved to send ambassadors to the Midianites about them. Now these Midianites knowing there was one Balaam, who lived by Euphrates, and was the greatest of the prophets at that time, and one that was in friendship with them, sent some of their honorable princes along with the ambassadors of Balak, to entreat the prophet to come to them, that he might imprecate curses to the destruction of the Israelites. So Balsam received the ambassadors, and treated them very kindly; and when he had supped, he inquired what was God's will, and what this matter was for which the Midianites entreated him to come to them. But when God opposed his going, he came to the ambassadors, and told them that he was himself very willing and desirous to comply with their request, but informed them that God was opposite to his intentions, even that God who had raised him to great reputation on account of the truth of his predictions; for that this army, which they entreated him to come and curse, was in the favor of God; on which account he advised them to go home again, and not to persist in their enmity against the Israelites; and when he had given them that answer, he dismissed the ambassadors.

3. Now the Midianites, at the earnest request and fervent entreaties of Balak, sent other ambassadors to Balaam, who, desiring to gratify the men, inquired again of God; but he was displeased at [second] trial and bid him by no means to contradict the ambassadors. Now Balaam did not imagine that God gave this injunction in order to deceive him, so he went along with the ambassadors; but when the divine angel met him in the way, when he was in a narrow passage, and hedged in with a wall on both sides, the ass on which Balaam rode understood that it was a divine spirit that met him, and thrust Balaam to one of the walls, without regard to the stripes which Balaam, when he was hurt by the wall, gave her; but when the ass, upon the angel's continuing to distress her, and upon the stripes which were given her, fell down, by the will of God, she made use of the voice of a man, and complained of Balaam as acting unjustly to her; that whereas he had no fault find with her in her former service to him, he now inflicted stripes upon her, as not understanding that she was hindered from serving him in what he was now going about, by the providence of God. And when he was disturbed by reason of the voice of the ass, which was that of a man, the angel plainly appeared to him, and blamed him for the stripes he had given his ass; and informed him that the brute creature was not in fault, but that he was himself come to obstruct his journey, as being contrary to the will of God. Upon which Balaam was afraid, and was preparing to return back again: yet did God excite him to go on his intended journey, but added this injunction, that he should declare nothing but what he himself should suggest to his mind.

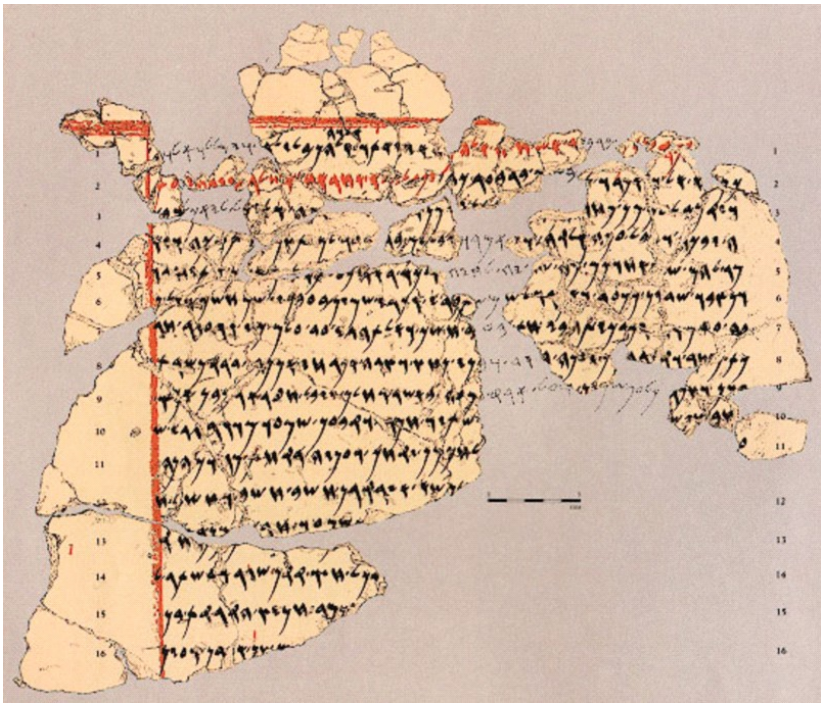
4. When God had given him this charge, he came to Balak; and when the king had entertained him in a magnificent manner, he desired him to go to one of the mountains to take a view of the state of the camp of the Hebrews. "}

Chapter 23

Evidence for Balaam

The Deir' Alla inscription is a painted script dating around 800 B.C discovered in 1967 in Deir' Alla Jordan . Written in Aramaic/ Canaanite language It states " The misfortunes of the book of Balaam , son of Beor . A divine seer was he. The gods came to him at night..."

Portion of the Deir Alla inscription that mentions Balaam



Josephus Antiquities Of The Jews Book 4 Chapter 6 {"This mountain lay over their heads, and was distant sixty furlongs from the camp. Now when he saw them, he desired the king to build him seven altars, and to bring him as many bulls and rams; to which desire the king did presently conform. He then slew the sacrifices, and offered them as burnt-offerings, that he might observe some signal of the flight of the Hebrews. Then said he, "Happy is this people, on whom God bestows the possession of innumerable good things, and grants them his own providence to be their assistant and their guide; so that there is not any nation among mankind but you will be esteemed superior to them in virtue, and in the earnest prosecution of the best rules of life, and of such as are pure from wickedness, and will leave those rules to your excellent children; and this out of the regard that God bears to you, and the provision of such things for you as may render you happier than any other people under the sun. You shall retain that land to which he hath sent you, and it shall ever be under the command of your children; and both all the earth, as well as the seas, shall be filled with your glory: and you shall be sufficiently numerous to supply the world in general, and every region of it in particular, with inhabitants out of your stock. However, O blessed army! wonder that you are become so many from one father: and truly, the land of Canaan can now hold you, as being yet comparatively few; but know ye that the whole world is proposed to be your place of habitation for ever. The multitude of your posterity also shall live as well in the islands as on the continent, and that more in number than are the stars of heaven. And when you are become so many, God will not relinquish the care of you, but will afford you an abundance of all good things in times of peace, with victory and dominion in times of war. May the children of your enemies have an inclination to fight against you; and may they be so hardy as to come to arms, and to assault you in battle, for they will not return with victory, nor will their return be agreeable to their

children and wives. To so great a degree of valor will you be raised by the providence of God, who is able to diminish the affluence of some, and to supply the wants of others."

5. Thus did Balaam speak by inspiration, as not being in his own power, but moved to say what he did by the Divine Spirit. But then Balak was displeased, and said he had broken the contract he had made, whereby he was to come, as he and his confederates had invited him, by the promise of great presents: for whereas he came to curse their enemies, he had made an encomium upon them, and had declared that they were the happiest of men. To which Balaam replied, "O Balak, if thou rightly considerest this whole matter, canst thou suppose that it is in our power to be silent, or to say any thing, when the Spirit of God seizes upon us? - for he puts such words as he pleases in our mouths, and such discourses as we are not ourselves conscious of. I well remember by what entreaties both you and the Midianites so joyfully brought me hither, and on that account I took this journey. It was my prayer, that I might not put any affront upon you, as to what you desired of me; but God is more powerful than the purposes I had made to serve you; for those that take upon them to foretell the affairs of mankind, as from their own abilities, are entirely unable to do it, or to forbear to utter what God suggests to them, or to offer violence to his will; for when he prevents us and enters into us, nothing that we say is our own. I then did not intend to praise this army, nor to go over the several good things which God intended to do to their race; but since he was so favorable to them, and so ready to bestow upon them a happy life and eternal glory, he suggested the declaration of those things to me: but now, because it is my desire to oblige thee thyself, as well as the Midianites, whose entreaties it is not decent for me to reject, go to, let us again rear other altars, and offer the like sacrifices that we did before, that I may see whether I can persuade God to permit me to bind these men with curses.""}

Chapter 24

El Elyon means Most High God: This name is mentioned in various verses in the Bible, including Genesis 14:18-20, Psalm 78:35, and Daniel 7:18. It signifies God's supreme and exalted position above all. Numbers 24:16, Deuteronomy 32:8

Josephus Antiquities Of The Jews Book 4 Chapter 6 {" Which, when Balak had agreed to, God would not, even upon second sacrifices, consent to his cursing the Israelites. Then fell Balaam upon his face, and foretold what calamities would befall the several kings of the nations, and the most eminent cities, some of which of old were not so much as inhabited; which events have come to pass among the several people concerned, both in the foregoing ages, and in this, till my own memory, both by sea and by land. From which completion of all these predictions that he made, one may easily guess that the rest will have their completion in time to come.

6. But Balak being very angry that the Israelites were not cursed, sent away Balaam without thinking him worthy of any honor. Whereupon, when he was just upon his journey, in order to pass the Euphrates, he sent for Balak, and for the princes of the Midianites, and spake thus to them: - "O Balak, and you Midianites that are here present, (for I am obliged even without the will of God to gratify you,) it is true no entire destruction can seize upon the nation of the Hebrews, neither by war, nor by plague, nor by scarcity of the fruits of the earth, nor can any other unexpected accident be their entire ruin; for the providence of God is concerned to preserve them from such a misfortune; nor will it permit any such calamity to come upon them whereby they may all perish; but some small misfortunes, and those for a short time, whereby they may appear to be brought low, may still befall them; but after that they will flourish again, to the terror of those that brought those mischiefs upon them. So that if you have a mind to gain a victory over them for a short space of time, you will obtain it by following my directions: - Do you therefore set out the handsomest of such of your daughters as are most eminent for beauty, and proper to force and conquer the modesty of those that behold them, and these decked and trimmed to the highest degree able. Then do you send them to be near camp, and give them in charge, that the young men of the Hebrews desire their allow it them; and when they see they are enamored of them, let them take leaves; and if they entreat them to stay, let give their consent till they have persuaded leave off their obedience to their own laws, the worship of that God who established them to worship the gods of the Midianites and for by this means God will be angry at them . Accordingly, when Balaam had suggested counsel to them, he went his way."}

Chapter 25

Josephus Antiquities Of The Jews Book 4 Chapter 6 {" 7. So when the Midianites had sent their daughters,as Balaam had exhorted them, the Hebrew men were allured by their beauty, and came with them, and besought them not to grudge them the enjoyment of their beauty, nor to deny them their conversation. These daughters of Midianites received their words gladly, and consented to it, and staid with them; but when they brought them to be enamored of them, and their inclinations to them were

grown to ripeness, they began to think of departing from them: then it was that these men became greatly disconsolate at the women's departure, and they were urgent with them not to leave them, but begged they would continue there, and become their wives; and they promised them they should be owned as mistresses all they had. This they said with an oath, and called God for the arbitrator of what they promised; and this with tears in their eyes, and all such marks of concern, as might shew how miserable they thought themselves without them, and so might move their compassion for them. So the women, as soon as they perceived they had made their slaves, and had caught them with their conservation began to speak thus to them: -

8. "O you illustrious young men! we have of our own at home, and great plenty of good things there, together with the natural, affectionate parents and friends; nor is it out of our want of any such things that we came to discourse with you; nor did we admit of your invitation with design to prostitute the beauty of our bodies for gain; but taking you for brave and worthy men, we agreed to your request, that we might treat you with such honors as hospitality required: and now seeing you say that you have a great affection for us, and are troubled when you think we are departing, we are not averse to your entreaties; and if we may receive such assurance of your good-will as we think can be alone sufficient, we will be glad to lead our lives with you as your wives; but we are afraid that you will in time be weary of our company, and will then abuse us, and send us back to our parents, after an ignominious manner." And they desired that they would excuse them in their guarding against that danger. But the young men professed they would give them any assurance they should desire; nor did they at all contradict what they requested, so great was the passion they had for them. "If then," said they, "this be your resolution, since you make use of such customs and conduct of life as are entirely different from all other men, insomuch that your kinds of food are peculiar to yourselves, and your kinds of drink not common to others, it will be absolutely necessary, if you would have us for your wives, that you do withal worship our gods. Nor can there be any other demonstration of the kindness which you say you already have, and promise to have hereafter to us, than this, that you worship the same gods that we do. For has any one reason to complain, that now you are come into this country, you should worship the proper gods of the same country? especially while our gods are common to all men, and yours such as belong to nobody else but yourselves." So they said they must either come into such methods of divine worship as all others came into, or else they must look out for another world, wherein they may live by themselves, according to their own laws.

9. Now the young men were induced by the fondness they had for these women to think they spake very well; so they gave themselves up to what they persuaded them, and transgressed their own laws, and supposing there were many gods, and resolving that they would sacrifice to them according to the laws of that country which ordained them, they both were delighted with their strange food, and went on to do every thing that the women would have them do, though in contradiction to their own laws; so far indeed that this transgression was already gone through the whole army of the young men, and they fell into a sedition that was much worse than the former, and into danger of the entire abolition of their own institutions; for when once the youth had tasted of these strange customs, they went with insatiable inclinations into them; and even where some of the principal men were illustrious on account of the virtues of their fathers, they also were corrupted together with the rest.

10. Even Zimri, the head of the tribe of Simeon accompanied with Cozbi, a Midianitish women, who was the daughter of Sur, a man of authority in that country; and being desired by his wife to disregard the laws of Moses, and to follow those she was used to, he complied with her, and this both by sacrificing after a manner different from his own, and by taking a stranger to wife. When things were thus, Moses was afraid that matters should grow worse, and called the people to a congregation, but then accused nobody by name, as unwilling to drive those into despair who, by lying concealed, might come to repentance; but he said that they did not do what was either worthy of themselves, or of their fathers, by preferring pleasure to God, and to the living according to his will; that it was fit they should change their courses while their affairs were still in a good state, and think that to be true fortitude which offers not violence to their laws, but that which resists their lusts. And besides that, he said it was not a reasonable thing, when they had lived soberly in the wilderness, to act madly now when they were in prosperity; and that they ought not to lose, now they have abundance, what they had gained when they had little: - and so did he endeavor, by saying this, to correct the young inert, and to bring them to repentance for what they had done.

11. But Zimri arose up after him, and said, "Yes, indeed, Moses, thou art at liberty to make use of such laws as thou art so fond of, and hast, by accustoming thyself to them, made them firm; otherwise, if things had not been thus, thou hadst often been punished before now, and hadst known that the Hebrews are not easily put upon; but thou shalt not have me one of thy followers in thy tyrannical commands, for thou dost nothing else hitherto, but, under pretense of laws, and of God, wickedly impose on us slavery, and gain dominion to thyself, while thou deprivest us of the sweetness of life, which consists in acting according to our own wills, and is the right of free-men, and of those that have no lord over them. Nay, indeed, this man is harder upon the Hebrews then were the Egyptians themselves, as pretending to punish, according to his laws, every one's acting what is most agreeable to himself; but thou thyself better deservest to suffer punishment, who presumest to abolish what every one acknowledges to be what is good for him, and aimest to make thy single opinion to have more force than that of all the rest; and what I now do, and think to be right, I shall not hereafter deny to be according to my own sentiments. I have married, as thou sayest rightly, a strange woman, and thou hearest what I do from myself as from one that is free, for truly I did not intend to conceal myself. I also own that I sacrificed to those gods to whom you do not think it fit to sacrifice; and I think it right to come at truth by inquiring of many people, and not like one that lives under tyranny, to suffer the whole hope of my life

to depend upon one man; nor shall any one find cause to rejoice who declares himself to have more authority over my actions than myself."

12. Now when Zimri had said these things, about what he and some others had wickedly done, the people held their peace, both out of fear of what might come upon them, and because they saw that their legislator was not willing to bring his insolence before the public any further, or openly to contend with him; for he avoided that, lest many should imitate the impudence of his language, and thereby disturb the multitude. Upon this the assembly was dissolved. However, the mischievous attempt had proceeded further, if Zimri had not been first slain, which came to pass on the following occasion: - Phineas, a man in other respects better than the rest of the young men, and also one that surpassed his contemporaries in the dignity of his father, (for he was the son of Eleazar the high priest, and the grandson of [Aaron] Moses's brother,) who was greatly troubled at what was done by Zimri, he resolved in earnest to inflict punishment on him, before his unworthy behavior should grow stronger by impunity, and in order to prevent this transgression from proceeding further, which would happen if the ringleaders were not punished. He was of so great magnanimity, both in strength of mind and body, that when he undertook any very dangerous attempt, he did not leave it off till he overcame it, and got an entire victory. So he came into Zimri's tent, and slew him with his javelin, and with it he slew Cozbi also, Upon which all those young men that had a regard to virtue, and aimed to do a glorious action, imitated Phineas's boldness, and slew those that were found to be guilty of the same crime with Zimri. Accordingly many of those that had transgressed perished by the magnanimous valor of these young men; and the rest all perished by a plague, which distemper God himself inflicted upon them; so that all those their kindred, who, instead of hindering them from such wicked actions, as they ought to have done, had persuaded them to go on, were esteemed by God as partners in their wickedness, and died. Accordingly there perished out of the army no fewer than fourteen [twenty-four] thousand at this time.

13. This was the cause why Moses was provoked to send an army to destroy the Midianites, concerning which expedition we shall speak presently, when we have first related what we have omitted; for it is but just not to pass over our legislator's due encomium, on account of his conduct here, because, although this Balaam, who was sent for by the Midianites to curse the Hebrews, and when he was hindered from doing it by Divine Providence, did still suggest that advice to them, by making use of which our enemies had well nigh corrupted the whole multitude of the Hebrews with their wiles, till some of them were deeply infected with their opinions; yet did he do him great honor, by setting down his prophecies in writing. And while it was in his power to claim this glory to himself, and make men believe they were his own predictions, there being no one that could be a witness against him, and accuse him for so doing, he still gave his attestation to him, and did him the honor to make mention of him on this account. But let every one think of these matters as he pleases. "}

Chapter 26

What is a zephthite in the Bible?

Zephonite

Pronounce: zeff-on-ights

A family of the tribe of Gad that came from Zephon (Ziphion)

Numbers 26:15 The sons of Gad according to their families were: of Zephon, the family of the Zephonites; of Haggi, the family of the Haggites; of Shuni, the family of the Shunites;

Genesis 46:16 The sons of Gad were Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli.

Chapter 27

The LORD, the God of the Spirits of All Flesh (Num_27:16)

Chapter 28

Verse 9

On the Sabbath day two male lambs a year old without blemish, and two tenth parts of an ephah of fine flour for a meal offering,

mixed with oil, and the drink offering of it: (Numbers 28:9 WEB)

The priest had to work on the Sabbath preforming sacrifices and in circumcising

Moses has given you circumcision (not that it is of Moses, but of the fathers), and on the Sabbath you circumcise a boy. (John 7:22 WEB)

Chapter 29

Chapter 30

Chapter 31

Chapter 32

Chapter 33

A) Then Aaron the priest went up to Mount Hor at the command of the LORD, and died there in the fortieth year after the children of Israel had come out of the land of Egypt, on the first day of the 5th month, which is the month of Ab which falls on July/ August

Chapter 34

Chapter 35

Is there a quarantine in the Bible?

There was quarantine for those who murder a person by accident or was unclean or a leper under the Law of Moses they was told to leave the camp of the Israelites

Murder by accident

Num 35:22-25 NKJV 22 'However, if he pushes him suddenly without enmity, or throws anything at him without lying in wait, 23 or uses a stone, by which a man could die, throwing it at him without seeing him, so that he dies, while he was not his enemy or seeking his harm, 24 then the congregation shall judge between the manslayer and the avenger of blood according to these judgments. 25 So the congregation shall deliver the manslayer from the hand of the avenger of blood, and the congregation shall return him to the city of refuge where he had fled, and he shall remain there until the death of the high priest who was anointed with the holy oil.

Who touched anything Unclean

Lev 11:31-32 NKJV 31 These are unclean to you among all that creep. Whoever touches them when they are dead shall be unclean until evening. 32 Anything on which any of them falls, when they are dead shall be unclean, whether it is any item of wood or clothing or skin or sack, whatever item it is, in which any work is done, it must be put in water. And it shall be unclean until evening; then it shall be clean.

Num 5:1-3 NKJV 1 And the LORD spoke to Moses, saying: 2 "Command the children of Israel that they put out of the camp every leper, everyone who has a discharge, and whoever becomes defiled by a corpse. 3 You shall put out both male and female; you shall put them outside the camp, that they may not defile their camps in the midst of which I dwell."

Lepers

Lev 13:38-46 NKJV 38 "If a man or a woman has bright spots on the skin of the body, specifically white bright spots, 39 then the priest shall look; and indeed if the bright spots on the skin of the body are dull white, it is a white spot that grows on the skin. He is clean. 40 "As for the man whose hair has fallen from his head, he is bald, but he is clean. 41 He whose hair has fallen from

his forehead, he is bald on the forehead, but he is clean. 42 And if there is on the bald head or bald forehead a reddish-white sore, it is leprosy breaking out on his bald head or his bald forehead. 43 Then the priest shall examine it; and indeed if the swelling of the sore is reddish-white on his bald head or on his bald forehead, as the appearance of leprosy on the skin of the body, 44 he is a leprous man. He is unclean. The priest shall surely pronounce him unclean; his sore is on his head. 45 “Now the leper on whom the sore is, his clothes shall be torn and his head bare; and he shall cover his mustache, and cry, ‘Unclean! Unclean!’ 46 He shall be unclean. All the days he has the sore he shall be unclean. He is unclean, and he shall dwell alone; his dwelling shall be outside the camp.

Num 12:10-14 NKJV 10 And when the cloud departed from above the tabernacle, suddenly Miriam became leprous, as white as snow. Then Aaron turned toward Miriam, and there she was, a leper. 11 So Aaron said to Moses, “Oh, my lord! Please do not lay this sin on us, in which we have done foolishly and in which we have sinned. 12 Please do not let her be as one dead, whose flesh is half consumed when he comes out of his mother’s womb!” 13 So Moses cried out to the LORD, saying, “Please heal her, O God, I pray!” 14 Then the LORD said to Moses, “If her father had but spit in her face, would she not be shamed seven days? Let her be shut out of the camp seven days, and afterward she may be received again.”

Chapter 36

05) Deuteronomy 1630–1523 ,1445-1405 , 1450-1410 , 1275-1235 B.C

Chapter 01

Verse 7

'Turn and take your journey, and go to the mountains of the Amorites, to all the neighboring places in the plain, in the mountains and in the lowland, in the South and on the seacoast, to the land of the Canaanites and to Lebanon, as far as the great river, the River Euphrates. (Deuteronomy 1:7 NKJV)

Verse 46

"So you remained in Kadesh many days, according to the days that you spent there. (Deuteronomy 1:46 NKJV)

Chapter 02

Verse 30

(Deuteronomy 2:30) "But Sihon king of Heshbon would not let us pass through, for the LORD your God hardened his spirit and made his heart obstinate, that He might deliver him into your hand, as it is this day. (NKJV)

Here we see the real reason why Sihon king of Heshbon did not let Israel go through his land for the Lord had harden his heart.

(Numbers 21:21-23) Then Israel sent messengers to Sihon king of the Amorites, saying, "Let me pass through your land. We will not turn aside into fields or vineyards; we will not drink water from wells. We will go by the King's Highway until we have passed through your territory." But Sihon would not allow Israel to pass through his territory. So Sihon gathered all his people together and went out against Israel in the wilderness, and he came to Jahaz and fought against Israel. (NKJV)

Chapter 03

Chapter 04

El Rachum (לֵא חוּח_ ר) - God of Compassion: Deu_4:31 - "For the LORD your God is a merciful God. He will not leave you or destroy you or forget the covenant with your fathers that he swore to them."

El HaShamayim (לֵא חִי_מָשֵׁה) - God of the Heavens- Deu_4:39- Neh_9:6- Psa_136:26- Dan_2:18- Mat_6:9

Deutermony 4:11 And ye came near and stood under the mountain; and **the mountain burned with fire** unto the heart of heaven, with darkness, cloud, and thick darkness. A Mountain can be seen in Arabia with a burt top, Paul said Sinia is in Arabia. Galatians 4:25 Now this Hagar is mount Sinai in Arabia ...

Chapter 05

Josephus in Book 3, Chapter 12 {" AS for adultery, Moses forbade it entirely, as esteeming it a happy thing that men should be wise in the affairs of wedlock; and that it was profitable both to cities and families that children should be known to be genuine."}

Chapter 06

El Echad (אֶחָד אֵל - God is One)

“"Hear, O Israel: The Lord our God, the Lord is one!”— Deu_6:4 (NKJV)

The one that is used is **echâd**

Strong's Definition: A numeral from H258; properly *united*, that is, *one* ; or (as an ordinal) *first:* - a, alike, alone, altogether, and, any (-thing), apiece, a certain [dai-] ly, each (one), + eleven, every, few, first, + highway, a man, once, one, only, other, some, together.

This word is used in the following to denote unity Evening and Morning is one unity “God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.”Gen_1:5 (NKJV) Male and female couple one flesh“Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.” Gen_2:24 (NKJV)There is a word that use is used to mean just one and that word is yaked in the below it is use for solitary“God sets the solitary in families; He brings out those who are bound into prosperity; But the rebellious dwell in a dry land.” Psa_68:6 (NKJV)

Original: **יחיד**

Transliteration: **yâchîyd**

Phonetic: **yaw-kheed'**

BDB Definition: only, only one, solitary, one (adjective)only, unique, onesolitary(TWOT) only begotten son one (substantive) If one wanted to convey God as just one with no other members why wasn't yaked used instead of echad . For it would of driven the point more clearly.

(Deuteronomy 6:4-9) "Hear, O Israel: The LORD our God, the LORD is one! "You shall love the LORD your God with all your heart, with all your soul, and with all your strength. "And these words which I command you today shall be in your heart. "You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. "You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. "You shall write them on the doorposts of your house and on your gates. (NKJV)

Mishna states Berakhot 1:1-2 From what time may they recite the Shema Shema A section of the liturgy composed of Dt. 6:4-9, 11:13-21 and Num. 15:37-41. It is recited twice daily, morning and evening. in the evening? `From the hour that the priests enter [their homes] to eat their heave offering, `“until the end of the first watch”— `the words of R. Eliezer. `But sages say, “Until midnight.” `Rabban Gamaliel says, “Until the rise of dawn.” `M`H [: His [Gamaliel`s] sons returned from a banquet hall [after midnight]. `They said to him, “We did not [yet] recite the Shema Shema A section of the liturgy composed of Dt. 6:4-9, 11:13-21 and Num. 15:37-41. It is recited twice daily, morning and evening.. `He said to them, “If the dawn has not yet risen, you are obligated to recite [the Shema Shema A section of the liturgy composed of Dt. 6:4-9, 11:13-21 and Num. 15:37-41. It is recited twice daily, morning and evening.]. ` “And [this applies] not only [in] this [case]. Rather, [as regards] all [commandments] which sages said [may be performed] `Until midnight,” the obligation [to perform them persists] until the rise of dawn.” `[For example,] the offering of the fats and entrails— their obligation [persists] until the rise of dawn [see Lev. 1:9, 3:3–5]. `And all [sacrifices] which must be eaten within one day, the obligation [to eat them persists] until the rise of dawn. `If so why did sages say [that these actions may be performed only] until midnight? `In order to protect man from sin.
2 From what time do they recite the Shema Shema A section of the liturgy composed of Dt. 6:4-9, 11:13-21 and Num. 15:37-41. It is recited twice daily, morning and evening. in the morning? `From the hour that one can distinguish between [the colors] blue and white. `R. Eliezer says, “Between blue and green.” `And one must complete it before sunrise. `R. Joshua says, “Before the third hour. `“For it is the practice of royalty to rise [at] the third hour. [Thus we deem the third hour still to be `morning.`]” `One who recites later than this [i.e., the third hour] has not transgressed [by reciting a blessing at the wrong time, for he is viewed simply] as one who recites from the Torah.

Chapter 07

El Emunah (נֶהָואמֵ אלֵ (- God of Faithfulness)- Deu_7:9 - Psa_36:5 - Isa_49:7 - 1Co_1:9 - 1Th_5:24

The faithfulness of God

Many times we desire to put things in our own hands and let the consequences happen what may. But a inner voice tells us to wait on God , trust him , confine in his timing.

Time and time Again in scripture we read about the faithfulness of God.

He is called the faithful God

Deuteronomy 7:9 “Therefore know that the Lord your God, He is God, the faithful God who keeps covenant and mercy for a thousand generations with those who love Him and keep His commandments;

His Attribute is faithfulness

Isaiah 49:7 Thus says the Lord, The Redeemer of Israel, their Holy One, To Him whom man despises, To Him whom the nation abhors, To the Servant of rulers: “Kings shall see and arise, Princes also shall worship, Because of the Lord who is faithful, The Holy One of Israel; And He has chosen You.”

Hosea 11:12 ... Even with the Holy One who is faithful.

He is a faithful witness which we can trust when he states something to us. But as I said when he states something at times our

carnality could pretend to be a voice of God and even make fake promises which God never promised to us .

Jeremiah 42:5 So they said to Jeremiah, “Let the Lord be a true and faithful witness between us...

Revelation 1:5 and from Jesus Christ, the faithful witness...

One thing which separates God from all the other Gods in this pagan world is that God can not lie.

Titus 1:2 in hope of eternal life which God, who cannot lie...

In this Pagan world the false gods are known to be liers in matter of fact in Islam the God of the Koran is known as a deceiver and the best of it.

Pickthall: Sura 3:54 And they (the disbelievers) schemed, and Allah schemed (against them): and Allah is the best of schemers.

When it comes to the Bible God doesn't deceive anyone but men deceive in many respect deceive her or himself. When he or she goes against the will of God or expects things from God he did not promised.

Jeremiah 37:9 Thus says the Lord: ‘Do not deceive yourselves, saying, “The Chaldeans will surely depart from us,” for they will not depart.

Yes God can send a lying spirit but it is only as judgment when a person is not accepting or is rebelling against the truth .

1 Kings 22:19-23Then Micaiah said, “Therefore hear the word of the Lord: I saw the Lord sitting on His throne, and all the host of heaven standing by, on His right hand and on His left. And the Lord said, ‘Who will persuade Ahab to go up, that he may fall at Ramoth Gilead?’ So one spoke in this manner, and another spoke in that manner. Then a spirit came forward and stood before the Lord, and said, ‘I will persuade him.’The Lord said to him, ‘In what way?’ So he said, ‘I will go out and be a lying spirit in the mouth of all his prophets.’ And the Lord said, ‘You shall persuade him, and also prevail. Go out and do so.’ Therefore look! The Lord has put a lying spirit in the mouth of all these prophets of yours, and the Lord has declared disaster against you.”

2 Thessalonians 2:11-12 And for this reason God will send them strong delusion, that they should believe the lie, that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.

In one occasion Jeremiah deceived himself and he blamed God for it but one just has to look at what God promised Jeremiah and one could tell it wasn't God who deceived him but Jeremiah himself. Telling himself things was to be easy as a prophet of God. When God told him the opposite.

Jeremiah 20:7 NIV You deceived me, LORD, and I was deceived; you overpowered me and prevailed. I am ridiculed all day long; everyone mocks me.

Did God not promise Jeremiah this was to happen, yes he did , he said people was to rise against him and even nations.

Jeremiah 1:18-19 NKJV For behold, I have made you this day A fortified city and an iron pillar, And bronze walls against the whole land— Against the kings of Judah, Against its princes, Against its priests, And against the people of the land. They will fight against you, But they shall not prevail against you. For I am with you,” says the LORD, “to deliver you.”

Do we not do the same to ourselves at times. Oh I prophesy to myself a great ministry, fame , money , success, a beautiful wife , husband and so on. But did God said , no he did not . If it doesn't happen he is not to be blame but the prosperity Gospel mindset.

In his dealings and timing he is on track. God is faithful. When he told Sarah at this time you will have a son , it was fullfil at the exact time , no sooner or later.

Genesis 18:13-14 And the Lord said to Abraham, “Why did Sarah laugh, saying, ‘Shall I surely bear a child, since I am old?’ Is anything too hard for the Lord? At the appointed time I will return to you, according to the time of life, and Sarah shall have a son.”

Genesis 21:1-2 And the Lord visited Sarah as He had said, and the Lord did for Sarah as He had spoken.

For Sarah conceived and bore Abraham a son in his old age, at the set time of which God had spoken to him.

Yes it took a while, but it came at the Lord's timing and not before or later. God timing is exact to what it needs to be.

Also God by the mouth of Jeremiah told Judah she was to be in captivity in Babylon for 70 years did it not came to pass as God said.

Jeremiah 29:10 NKJV For thus says the LORD: After seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to return to this place.

Ezra 1:1-4 NKJV Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and also put it in writing, saying, Thus says Cyrus king of Persia: All the kingdoms of the earth the LORD God of heaven has given me. And He has commanded me to build Him a house at Jerusalem which is in Judah. Who is among you of all His people? May his God be with him, and let him go up to Jerusalem which is in Judah, and build the house of the LORD God of Israel (He is God), which is in Jerusalem. And whoever is left in any place where he dwells, let the men of his place help him with silver and gold, with goods and livestock, besides the freewill offerings for the house of God which is in Jerusalem.

God is faithful in all his dealings and he only does what is right. When God gave a dream to Joseph that his brothers was to bow down to him , did it not happen as it was dreamed about.

Genesis 37:5-10 Now Joseph had a dream, and he told it to his brothers; and they hated him even more.So he said to them, “Please hear this dream which I have dreamed:There we were, binding sheaves in the field. Then behold, my sheaf arose and also stood upright; and indeed your sheaves stood all around and bowed down to my sheaf.”And his brothers said to him, “Shall you indeed reign over us? Or shall you indeed have dominion over us?” So they hated him even more for his dreams and for his words.Then he dreamed still another dream and told it to his brothers, and said, “Look, I have dreamed another dream. And this time, the sun, the moon, and the eleven stars bowed down to me.” So he told it to his father and his brothers; and his father rebuked him and said to him, “What is this dream that you have dreamed? Shall your mother and I and your brothers indeed come to bow down to the earth before you?”

Genesis 42:8-9 So Joseph recognized his brothers, but they did not recognize him.Then Joseph remembered the dreams which he had dreamed about them, and said to them,...

God is faithful, and true to what he promises us , yes at times we have to wait , and it may not at time look as we want things to be . But we have great promises of his faithfulness in the scripture that if we love him all things would work for our good in the end.

Romans 8:28 And we know that all things work together for good to those who love God, to those who are the called according to His purpose.

Even in the Bad things people do to us , God is working it out for our good.

Genesis 50:20 But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive.

There's an old saying that goes " Trust the process"Yes faith " trust" is what we need , for we are called to walk by it.

2 Corinthians 5:7 For we walk by faith, not by sight.

Chapter 08

Chapter 09

Chapter 10

El HaGadol (לֵאֹ לוֹדָגֵּה) - The Great God- Deu_10:17- Neh_9:32- Psa_95:3- Jer_32:18

Deuteronomy 10:17 NKJV 17 "For the LORD your God is God of gods and Lord of lords, **the great God**, mighty and awesome, who shows no partiality nor takes a bribe.

Apologetic Note : 3) You've brought up a verse from Deuteronomy (Deuteronomy 10:3-5) that indeed seems to present a direct statement from Moses: "I made an ark of acacia wood... and put the tablets in the ark that I had made." This is a key verse for those who argue against Mosaic authorship or for multiple sources within the Pentateuch, as it appears to contradict the detailed account in Exodus where Bezalel is the craftsman. However, this is not a genuine contradiction but rather a difference in perspective and rhetorical emphasis, common in ancient literature and even in modern speech. Here's how to understand it: "I Made" as a Figure of Speech: The Language of Command and Responsibility In ancient Near Eastern cultures, and even in modern English, a leader or figure of authority would often say they "made" something when they initiated, commanded, or were ultimately responsible for its construction, even if they did not physically perform the labor themselves. Examples from everyday life: A CEO might say, "I built this company," even though thousands of employees did the actual work. A general might say, "I won the battle," even though thousands of soldiers fought. A homeowner might say, "I built an extension on my house," when they hired contractors to do all the physical labor. A king might say, "I built this temple," referring to the temple constructed under his authority and command. In the context of Deuteronomy, Moses is speaking with the full weight of his authority as the leader appointed by God. When he says "I made an ark," he is referring to his role in initiating, commanding, overseeing, and ensuring its construction according to God's precise instructions. He is taking responsibility for the ark's existence as part of the covenant process, a symbol of his leadership in establishing the Tabernacle and its sacred contents. Deuteronomy's Purpose: A Recapitulation and Exhortation Deuteronomy is structured as a series of farewell speeches by Moses to the new generation of Israelites on the plains of Moab, just before they enter the Promised Land. Its purpose is not to give a detailed, chronological account of every past event (as Exodus often does), but rather to: Recapitulate key events: Moses summarizes critical moments of their journey. Exhort the people: He emphasizes the importance of obeying God's laws. Remind them of the covenant: He highlights his own role as God's mediator in establishing the covenant. In this context, Moses is reiterating the significance of the Ark of the Covenant, particularly its role in holding the tablets of the Law, which he personally carried down from the mountain. His "I made" statement serves to reinforce his direct involvement and responsibility in bringing God's covenant and its symbols into being for the nation. No Contradiction, But Complementary Accounts: The accounts in Exodus (31, 35, 37) provide the detailed, technical perspective on who performed the physical labor (Bezalel, under divine inspiration). Deuteronomy 10 provides the leadership, rhetorical perspective on who was responsible for bringing it into existence (Moses). They are two different lenses through which to view the same event, both true within their respective contexts and purposes. The Bible often uses this literary technique, providing different angles or levels of detail for the same event depending on the narrative's immediate purpose. In short: Moses' statement in Deuteronomy 10 is an example of the ancient literary convention where a leader takes credit for accomplishments carried out under their authority and direction. It underscores his direct responsibility for the Ark's creation as part of God's covenant with Israel, without negating the specific craftsmanship performed by Bezalel under his command, as detailed in Exodus. While the "I made" statement from Moses in Deuteronomy 10:3-5 is not an example of the "royal we" or plural of majesty, it functions in a similar way by using the first-person singular to represent a broader collective effort or authority. Let's break down the "plural of majesty" and then contrast it with Moses' statement: The Plural of Majesty ("Royal We") Definition: The "plural of majesty" is a specific grammatical construction where a monarch or high dignitary refers to themselves using the first-person plural pronoun ("we," "us," "our") instead of the singular ("I," "me," "my"). Purpose: To denote sovereignty and authority: It emphasizes the speaker's exalted status and the weight of their office, as if they embody the entire state or institution. To imply a collective decision: It can also subtly suggest that the decision or action is not just personal but reflects the consensus or will of their advisors, government, or the people they rule. Example: A king might declare, "It is our royal decree that..." even though he is speaking as an individual. Or, "We are not amused." How Moses' "I" is Different (But Functionally Similar) Moses' statement "I made an ark" is not the plural of majesty because he uses "I," the singular pronoun. He is speaking as an individual. However, the effect of his "I" is similar to the plural of majesty in that it: Represents a broader authority: Moses, as the direct representative of God and leader of Israel, speaks with an authority that extends beyond his personal physical actions. His "I" encompasses his divinely appointed role. Encompasses delegated action: Just as the "royal we" might cover the actions of the monarch's subjects acting on their behalf, Moses' "I" covers the actions of those (like Bezalel) who acted under his direct command and supervision. So, while grammatically distinct (singular "I" vs. plural "we"), they both serve the rhetorical purpose of attributing a collective or delegated action to the primary figure of authority. Therefore, to answer your question directly: Can plural of majesty be an example of this but in a different sense? Yes, it's a parallel concept in that both use a leader's personal pronoun to encompass actions that involve others or are a result of the leader's broader authority. The "plural of majesty" uses "we" to represent the king and his realm, while Moses' "I" represents himself as the leader responsible for the action carried out by others under his command. But here we see I represents not just Moses but others, is that right? Exactly! In this specific context (Deuteronomy 10:3-5),

Moses' "I" functions as a summary statement of responsibility and overall oversight. It implicitly includes the work of Bezalel and others who physically constructed the Ark under Moses' direct instruction and authority from God. It's an example of synecdoche, a figure of speech where a part (Moses' personal action) is used to represent the whole (the entire process of the Ark's construction under his leadership). There is an excellent parallel, and it perfectly illustrates the point. The vision in Daniel chapter 2, where Daniel interprets Nebuchadnezzar's dream of the great statue, provides a direct biblical example of a king representing his entire kingdom, even with others before and after him. Daniel 2:37-38 states: "You, O king, are a king of kings. For the God of heaven has given you sovereignty, power, strength, and glory; and wherever the children of man dwell, or the beasts of the field and the birds of the heaven, He has given them into your hand, and has made you ruler over them all—you are this head of gold." Here's why this is a strong example: Nebuchadnezzar as the "Head of Gold" Represents the Babylonian Empire: Daniel explicitly tells Nebuchadnezzar that he, the king, is the "head of gold." However, the interpretation immediately extends beyond Nebuchadnezzar the individual to represent the entire Babylonian Empire. The subsequent parts of the statue (silver, bronze, iron, and iron/clay) symbolize successive empires that would follow Babylon. This clearly shows that Nebuchadnezzar, as the reigning monarch, personified or embodied the entire kingdom at its peak. Kings Before and After: I correctly note that there were kings in Babylon before Nebuchadnezzar (e.g., his father Nabopolassar, who founded the Neo-Babylonian Empire) and several kings who succeeded him before its fall (e.g., Amel-Marduk, Neriglissar, Labashi-Marduk, Nabonidus, and Belshazzar as co-regent). Yet, Daniel, in the divine interpretation, focuses solely on Nebuchadnezzar as the "head of gold" because he represents the apex, the glory, and the defining figure of that empire's dominance. He was the king under whom Babylon reached its greatest power and splendor. Figurative Language in Prophecy and Leadership: This use of "head of gold" is a powerful piece of figurative language (synecdoche) where the most prominent part (the king at the empire's height) stands for the whole (the entire Babylonian kingdom). It's not a literal historical limitation denying other rulers, but a symbolic representation emphasizing the most significant figure of that era. Just as Nebuchadnezzar was identified as the "head of gold" to represent the entire Babylonian Empire at its zenith, Moses' statement "I made the ark" emphasizes his supreme authority and responsibility for the Ark's construction, encompassing the work of those who labored under his command. Both are examples of how a prominent individual is presented as the embodiment or chief agent of a larger endeavor or entity within biblical narrative and prophecy. I hope this can change your mind but if you have any other disagreements with Moses authorship lets see some more of the 43 ones that you mention.

Chapter 11

Chapter 12

Chapter 13

Verse 13

(Deuteronomy 13:13) 'Corrupt men have gone out from among you and enticed the inhabitants of their city, saying, "Let us go and serve other gods"' -which you have not known- (NKJV)

Corrupt in Hebrew the "sons or men of Belial" Which also a way of saying Worthless , Perverted , Corrupt , Lawless & wicked. This name is first mention here in Deuteronmy.

In the New Testament Belial is clearly seen as a other name for Satan

(2 Corinthians 6:15) And what accord has Christ with Belial? Or what part has a believer with an unbeliever? (NKJV)

Chapter 14

Verses 22-23

Tithings was to be brought to the temple , or tabernacle not to a church Building once the temple was destroyed in 70 AD Jews stopped tithing.

(Deuteronomy 14:22-23) "You shall truly tithe all the increase of your grain that the field produces year by year. "**And you shall eat before the LORD your God, in the place where He chooses to make His name abide**, the tithe of your grain and your new wine and your oil, of the firstborn of your herds and your flocks, that you may learn to fear the LORD your God always. (NKJV)

(Malachi 3:8-10) "Will a man rob God? Yet you have robbed Me! But you say, 'In what way have we robbed You?' In tithes and offerings. You are cursed with a curse, For you have robbed Me, Even this whole nation. **Bring all the tithes into the storehouse, That there may be food in My house**, And try Me now in this," Says the LORD of hosts, "If I will not open for you the windows of heaven And pour out for you such blessing That there will not be room enough to receive it. (NKJV)

Notice that Levites was to bring the tithe to the House of God aka Temple that is where the storehouse was at.

(Nehemiah 10:38) And the priest, the descendant of Aaron, shall be with the Levites when the Levites receive tithes; and **the Levites shall bring up a tenth of the tithes to the house of our God, to the rooms of the storehouse.** (NKJV)

(Nehemiah 13:4-5) **Now before this, Eliashib the priest, having authority over the storerooms of the house of our God, was allied with Tobiah. And he had prepared for him a large room, where previously they had stored the grain offerings, the frankincense, the articles, the tithes of grain, the new wine and oil,** which were commanded to be given to the Levites and singers and gatekeepers, and the offerings for the priests. (NKJV)

What the Jews give now is a voluntarily tithe to charity (tzedakah) called Ma'aser Kesafim. Notice I said voluntarily tithe, which means they could choose not to give it and they are not force to give it to their synagogues.

Chapter 15

Chapter 16

A) Abib (later called Nisan) that is between March/April

The Gate of the city was the court house for the city , where important decisions where made.

(Deuteronomy 16:18) "You shall appoint judges and officers in all your gates, which the LORD your God gives you, according to your tribes, and they shall judge the people with just judgment. (NKJV)

(Deuteronomy 21:19) "then his father and his mother shall take hold of him and bring him out to the elders of his city, to the gate of his city. (NKJV)

(Deuteronomy 22:15) "then the father and mother of the young woman shall take and bring out the evidence of the young woman's virginity to the elders of the city at the gate. (NKJV)

Chapter 17

Chapter 18

Does the Bible hint at supporting witchcraft?

Pastor and Web Minister (2005–present)1y
The Bible does not support witchcraft in the Old Testament or New Testament but treats it as a sin .

Deuteromy 18 (NKJV)[10] There shall not be found among you anyone who makes his son or his daughter pass through the fire, or one who practices witchcraft, or a soothsayer, or one who interprets omens, or a sorcerer,[11] or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead.

“Also he caused his sons to pass through the fire in the Valley of the Son of Hinnom; he practiced soothsaying, used witchcraft and sorcery, and consulted mediums and spiritists. He did much evil in the sight of the Lord, to provoke Him to anger.”2Chr 33:6 (NKJV)

“Also, many of those who had practiced magic brought their books together and burned them in the sight of all. And they counted up the value of them, and it totaled fifty thousand pieces of silver.” Acts 19:19 (NKJV)

Acts 16 (NKJV)[16] Now it happened, as we went to prayer, that a certain slave girl possessed with a spirit of divination met us, who brought her masters much profit by fortune-telling.[17] This girl followed Paul and us, and cried out, saying, "These men are the servants of the Most High God, who proclaim to us the way of salvation."[18] And this she did for many days. But Paul, greatly annoyed, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And he came out that very hour.

Revelation 9 (NKJV)[20] But the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, that they should not worship demons, and idols of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk.[21] And they did not repent of their murders or their sorceries or their sexual immorality or their thefts.

Which by the way can be forgiven only through the cross of Jesus if one comes to him and is willing to forsake that way of life.

Chapter 19

Chapter 20

Chapter 21

Verse 1

Deuteronomy 24:1 NKJV 1 "When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some uncleanness in her, and he writes her a certificate of divorce, puts it in her hand, and sends her out of his house,

compare to

Law code of Hammurabi 138, 141-143states {"138. If a free man wishes to divorce his wife who has had no children, he must pay her a settlement equal to the value of the gifts he gave her father when they were married plus the dowry she brought from her father's house; by paying this settlement he divorces her.
141. If a free man's wife wishes to divorce him, the man may divorce her and give her no settlement. If the man does not wish to divorce her, he may marry another woman and keep his first wife in his house as a slave.
142. If a woman wishes to divorce her husband and refuses him sexual rights, an inquiry shall be held. If she has not committed adultery but her husband has, she may take her dowry and return to her father's house.
143. If she has committed adultery, then she shall be executed by being thrown into the water."}

Rashi states {"[WHEN A MAN HATH TAKEN A WIFE, AND MARRIED HER, AND IT COMES TO PASS THAT SHE FINDS NO FAVOUR IN HIS EYES.] BECAUSE HE HATH FOUND SOME SCANDALOUS THING IN HER; [THEN LET HIM WRITE A BILL OF DIVORCEMENT … AND SEND HER AWAY …] — it is his duty to divorce her because she should not find favour in his eyes (cf. Gittin 90b)."}

[Mishna] Gittin 8:4 The House of Shammai say, “A man dismisses his wife with an old writ of divorce.” `And the House of Hillel prohibit it. `And what is an old writ of divorce? `It is any writ of divorce, after the writing of which, the man continued alone with her.

[Mishna] Gittin 9:10 The House of Shammai say, “A man should divorce his wife only because he has found grounds for it in unchastity, `“since it is said, Because he has found in her indecency in anything Dt. 24:.” `And the House of Hillel say, “Even if she spoiled his dish, `“since it is said, Because he has found in her indecency in anything. `R. Aqiba says, “Even if he found someone else prettier than she, `“since it is said, And it shall be if she find no favor in his eyes Dt. 24:1.”

[Mishna] Eduyyot 4:7 XII “A woman is betrohekel. worth,” according to the words of the House of Shammai. `And the House of Hillel say, “By a perutah perutah A copper coin of small denomination. or a perutah perutah A copper coin of small denomination.`s worth.” `And how much is a perutah perutah A copper coin of small denomination.? The eighth part of an Italian issar issar A coin, valued at 1/48 of a shekel.. `XIII The House of Shammai say, “A man may dismiss his wife with an old bill of divorce.” `And the House of Hillel forbid. `What is an old bill of divorce? [If] he continued alone with her after he had written it for her, [it becomes an old bill of divorce]. `XIV He who divorces his wife and she spent the night with him in an inn— `The House of Shammai say, “She does not need another bill of divorce from him.” `And the House of Hillel say, “She needs another bill of divorce from him.” `Under what circumstances? When she was divorced after wedlock. `But if she had been divorced from him after betrothal [only], she does not need another bill of divorce from him, `since he is not yet shameless before her.

Women in ancient times had very few rights when it came to divorcing her husband but the husband could of divorce her for any reason. This was something that Jesus spoke against.

Matthew 19:1-9 NKJV 1 Now it came to pass, when Jesus had finished these sayings, that He departed from Galilee and came to the region of Judea beyond the Jordan. 2 And great multitudes followed Him, and He healed them there. 3 The Pharisees also came to Him, testing Him, and saying to Him, "Is it lawful for a man to divorce his wife for just any reason?" 4 And He answered and said to them, "Have you not read that He who made them at the beginning 'made them male and female,' 5 "and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? 6 "So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate." 7 They said to Him, "Why then did Moses command to give a certificate of divorce, and to put her away?" 8 He said to them, "Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so. 9 "And I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced commits adultery."

Chapter 22

Verse 5

(Deuteronomy 22:5) "A woman shall not wear anything that pertains to a man, nor shall a man put on a woman's garment, for all who do so are an abomination to the LORD your God. (NKJV)

The act of wearing the opposite sex clothing is forbidden inscripture.

Rashi states {"

לא יהיה כלי גבר על אשה THE APPAREL OF A MAN SHALL NOT BE ON A WOMAN — so that she look like a man, in order to consort with men, for this can only be for the purpose of adultery (unchastity) (cf. Sifrei Devarim 226:1; Nazir 59a).

ולא ילבש גבר שמלת אשה NEITHER SHALL A MAN PUT ON A WOMAN’S GARMENT in order to go and stay unnoticed amongst women. Another explanation of the second part of the text is: it implies that a man should not remove the hair of the genitals and the hair beneath the arm-pit (Nazir 59a).

כי תועבת FOR [ALL THAT DO SO ARE] AN ABOMINATION [UNTO THE LORD THY GOD] — This implies that the Torah forbids only the wearing of a garb that leads to abomination (unchastity) (cf. Sifrei Devarim 226:1)."}

Verse 10

(Deuteronomy 22:10) "You shall not plow with an ox and a donkey together. (NKJV)

According to The Talmud of Jerusalem the punishment for this was 40 lashes {"He who leads [a pair of animals of different kinds] incurs the forty lashes."}

In the New Testament Paul in thinking of this verse refers to Christians should not be equally yoked with a unbeliever.

(2 Corinthians 6:14-16) Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? And what accord has Christ with Belial? Or what part has a believer with an unbeliever? And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: "I will dwell in them And walk among them. I will be their God, And they shall be My people." (NKJV)

Mishna states Kilayim 8:2-3 A domesticated animal with a domesticated animal, ` and a wild animal with a wild animal, ` a domesticated animal with a wild animal, ` and a wild animal with a domesticated animal, ` an unclean [animal] with an unclean [animal], ` and a clean [animal] with a clean [animal], ` an unclean [animal] with a clean [animal], ` and a clean [animal] with an unclean [animal], `are [each prohibited [from being joined together] to plough, draw [a wagon], or be led. He who leads [a pair of animals of different kinds] incurs the forty lashes. `And he who sits in a wagon [drawn by a pair of animals of different kinds] incurs the forty [lashes]. `R. Meir exempts [one sitting in the wagon from the forty lashes]. `And a third [animal] which is tied to the harness [of a wagon drawn by a pair of animals of another kind] is prohibited.

Verse 19

(Deuteronomy 22:19) "and they shall fine him one hundred shekels of silver and give them to the father of the young woman, because he has brought a bad name on a virgin of Israel. And she shall be his wife; he cannot divorce her all his days. (NKJV)

[Mishna] Arakhin 3:5 In the case of the one who brings forth an evil name [the possibility] to rule leniently and to rule stringently: How so? `All the same are the one who brings forth an evil name concerning the greatest woman in the priesthood and the least among Israelites. He pays a hundred selas [Dt. 22:19]. `It turns out that the one who says something with his mouth [suffers] more than the one who actually does a deed. `For so we find that the decree against our forefathers in the wilderness was sealed only on account of evil speech [Num. 13:32], `as it is said, And they tempted me these ten times and have not hearkened to my voice Num. 14:22.

Chapter 23

Chapter 24

Verse 1

"When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some uncleanness in her, and he writes her a certificate of divorce, puts it in her hand, and sends her out of his house, (Deuteronomy 24:1 NKJV)

Rashi states {"[WHEN A MAN HATH TAKEN A WIFE, AND MARRIED HER, AND IT COMES TO PASS THAT SHE FINDS NO FAVOUR IN HIS EYES.] BECAUSE HE HATH FOUND SOME SCANDALOUS THING IN HER; [THEN LET HIM WRITE A BILL OF DIVORCEMENT … AND SEND HER AWAY …] — it is his duty to divorce her because she should not find favour in his eyes (cf. Gittin 90b)."}

[Mishna] Gittin 8:4 The House of Shammai say, “A man dismisses his wife with an old writ of divorce.” `And the House of Hillel prohibit it. `And what is an old writ of divorce? `It is any writ of divorce, after the writing of which, the man continued alone with her.

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Chapter 25

Verses7-9

And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. {brother's: or, next kinsman's} Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. (Deuteronomy 25:7-9 KJV)

Mishna states Yebamot 12:3 [If] she removed the shoe and spit but did not pronounce the prescribed words, her performance of halisah halisah The ceremony which severs the bond between a man and the widow of his brother who has died childless Dt. 25:7-9. is valid. `[If] she pronounced the prescribed words and spit but did not remove the shoe, her performance of halisah halisah The ceremony which severs the bond between a man and the widow of his brother who has died childless Dt. 25:7-9. is invalid. `[If] she removed the she and pronounced the prescribed words but did not spit, `R. Eliezer says, “Her performance of halisah halisah The ceremony which severs the bond between a man and the widow of his brother who has died childless Dt. 25:7-9. is invalid.” `R. Aqiba says, “Her performance of halisah halisah The ceremony which severs the bond between a man and the widow of his brother who has died childless Dt. 25:7-9. is valid.” ` R. Eliezer says, “Thus will be done Dt. 25:9— anything which is an actual deed is essential [to the performance of the rite].” `Said to him R. Aqiba, “Is there proof from that Scripture? Thus will be done to the man— anything which is a deed done in regard to the man [is essential].”

Chapter 26

Chapter 27

Chapter 28

Chapter 29

God has two wills one that is hidden and the other that is revealed.

Deu 29:29 rsb The secret things belong to Yahweh our God; but the things that are revealed belong to us and to our children forever.....

We are commanded and we offend fail the reveal will of God

Now these are some the will of God....

To renew our minds (Romans 12:12)

Not to be men-pleasers (Ephesians 6:6)

Abstain from sexual sin (1 Thes 4:3)

Being grateful to God for everything (1Thes 5:18)

Now we can't fail , or prevent God's secret will and it is not even your business to worry about it even if it concerns you. Just know God will have his way.

“There are many plans in a man's heart, Nevertheless the Lord's counsel--that will stand.” Prov 19:21 (NKJV)

“Declaring the end from the beginning, And from ancient times things that are not yet done, Saying, 'My counsel shall stand, And I will do all My pleasure,' Isa 46:10 (NKJV)

Look at the perfect example we find in Joseph who was sold as a slave by is brothers, imprisoned, and yet it was all in God's secret will to put him as second to Pharaoh.

Gen 50 (NKJV)[19] Joseph said to them, "Do not be afraid, for am I in the place of God?[20] But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive.

We are offend scared that we may prevent a blessing from God from coming upon our lives but don't be what is yours from God will come to you. No one including the devil can prevent it from God.

In reality God only has one will but we say he has two wills. Just because we don't know his secret will. But that is not given to us to worry about. Now every event that occurs in our lives is moving to that one will which is unshakable. So do not be afraid for if you love God God's will is his best for you even if it doesn't feel at the moment.

Rom 8:28 rsb We know that all things work together for good for those who love God, to those who are called according to his purpose.

Chapter 30

Chapter 31

Did Moses write the whole book Deuteronomy?

Yes except the section where it mention his death that most likely was written by Joshua or some one after.

“Therefore Moses wrote this song the same day, and taught it to the children of Israel. Deuteronomy 31:22 (NKJV)

Jesus acknowledged Moses as the author.

John 5:45-47 (NKJV) Do not think that I shall accuse you to the Father; there is one who accuses you--Moses, in whom you trust. For if you believed Moses, you would believe Me; for he wrote about Me. But if you do not believe his writings, how will you believe My words?"

Chapter 32

A God of Truth (Deu_32:4) Right .....Upright (Deu_32:4)

Deuteronomy 32:4 NKJV 4 He is the Rock, His work is perfect; For all His ways are justice, A God of truth and without injustice; Righteous and upright is He.

Verse 31

(Deuteronomy 32:31) For their rock is not like our Rock, Even our enemies themselves being judges. (NKJV)

Archaic Vocabulary:

Words with different meanings: Some words appear in early poetic texts with meanings that align with cognates in older Semitic languages (like Ugaritic) but are different from their standard meanings in later Biblical Hebrew.

Example: The word "פְּלִילִים" (pelilim) in Deuteronomy 32:31 (Song of Moses) is often understood in Classical Hebrew to mean "judged" or "arbitrators." However, in other Semitic languages, the root can mean "dry" or "parched," which could metaphorically apply to Israel's enemies in that context, suggesting an older usage.

Unique or rarely used words: The presence of hapax legomena (words appearing only once) or words that are very rare in later Hebrew but present in older Semitic languages can point to an archaic layer.

The Sinfulness Of Sin by Ralph Venning {" Man is so ungrateful to God, who has put him under an infinite obligation. No matter how many courtesies you do a fool, it is like throwing pearls before swine, who return evil for all the good turns which are done to them. Moses upbraids Israel with this: 'Do ye thus requite the Lord, O foolish people and unwise?' (Deuteronomy 32.6). None but fools would do so. And men are like swine in this, that they gather up the fruit that falls and never look up. 'Were there not ten cleansed? where are the nine?' said our saviour. Scarcely one of ten proves thankful! Men take God's corn and wine and oil to make a feast for Baal, for their Bel and the Dragon, for their belly and lusts. Instead of giving God thanks and glory, they return him sins. They kick with the heel when fat and full, and say, Who is the Lord? as if they were not beholden to him and did not owe him any acknowledgements. What fools!"}

Verse 50

This Phrase is only used in the first five books of Moses {"gathered to his people."} It is only refer to the male but one can also think that female would be the same which describes the after life as a family reunion , a gathering with those from our pass.

Ge 25:8 Then Abraham breathed his last and died in a good old age, an old man and full of years, and was **gathered to his people.**

Ge 25:17 These were the years of the life of Ishmael: one hundred and thirty-seven years; and he breathed his last and died, and **was gathered to his people**.

Ge 35:29 So Isaac breathed his last and died, and was **gathered to his people**, being old and full of days. And his sons Esau and Jacob buried him.

Ge 49:29 Then he charged them and said to them: "I am to be **gathered to my people**; bury me with my fathers in the cave that is in the field of Ephron the Hittite,

Ge 49:33 And when Jacob had finished commanding his sons, he drew his feet up into the bed and breathed his last, and was **gathered to his people**.

Nu 20:24 "**Aaron shall be gathered to his people,** for he shall not enter the land which I have given to the children of Israel, because you rebelled against My word at the water of Meribah.

Nu 20:26 "and strip Aaron of his garments and put them on Eleazar his son; for Aaron shall be **gathered to his people** and die there."

Nu 31:2 "Take vengeance on the Midianites for the children of Israel. Afterward you shall be **gathered to your people**."

De 32:50 "and die on the mountain which you ascend, and be **gathered to your people**, just as Aaron your brother died on Mount Hor and was **gathered to his people**;

Chapter 33

The Eternal God (Deu 33:27)

The ends of the Earth

If the world was round it would be hard to say the ends ofthe earth. For roundness has no ending points . If something is round it can't end but yet we read the ends of the earth. Only something flat can be said of having a ending. 34 times the scriptures states The earth has a end.

(Deuteronomy 33:17) His glory is like a firstborn bull, And his horns like the horns of the wild ox; Together with them He shall push the peoples **To the ends of the earth**; They are the ten thousands of Ephraim, And they are the thousands of Manasseh." (NKJV)

(1 Samuel 2:10) The adversaries of the LORD shall be broken in pieces; From heaven He will thunder against them. The LORD will judge **the ends of the earth**. "He will give strength to His king, And exalt the horn of His anointed." (NKJV)

(Job 28:24) For He looks to the **ends of the earth**, And sees under the whole heavens, (NKJV)

(Job 37:3) He sends it forth under the whole heaven, His lightning to the **ends of the earth**. (NKJV)

(Job 38:13) That it might take hold of the **ends of the earth**, And the wicked be shaken out of it? (NKJV)

(Psalms 2:8) Ask of Me, and I will give You The nations for Your inheritance, And **the ends of the earth** for Your possession. (NKJV)

(Psalms 48:10) According to Your name, O God, So is Your praise to **the ends of the earth**; Your right hand is full of righteousness. (NKJV)

(Psalms 59:13) Consume them in wrath, consume them, That they may not be; And let them know that God rules in Jacob **To the ends of the earth.** Selah (NKJV)

(Psalms 65:5) By awesome deeds in righteousness You will answer us, O God of our salvation, You who are the confidence of all **the ends of the earth**, And of the far-off seas; (NKJV)

(Psalms 67:7) God shall bless us, And all the ends of the earth shall fear Him. (NKJV)

(Psalms 72:8) He shall have dominion also from sea to sea, And from the River to **the ends of the earth.** (NKJV)

(Psalms 98:3) He has remembered His mercy and His faithfulness to the house of Israel; All **the ends of the earth** have seen the salvation of our God. (NKJV)

(Psalms 135:7) He causes the vapors to ascend **from the ends of the earth**; He makes lightning for the rain; He brings the wind out of His treasuries. (NKJV)

(Proverbs 17:24) Wisdom is in the sight of him who has understanding, But the eyes of a fool are on **the ends of the earth.** (NKJV)

(Proverbs 30:4) Who has ascended into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all **the ends of the earth**? What is His name, and what is His Son's name, If you know? (NKJV)

(Isaiah 24:16) From **the ends of the earth** we have heard songs: "Glory to the righteous!" But I said, "I am ruined, ruined! Woe to me! The treacherous dealers have dealt treacherously, Indeed, the treacherous dealers have dealt very treacherously." (NKJV)

(Isaiah 40:28) Have you not known? Have you not heard? The everlasting God, the LORD, The Creator of the **ends of the earth,** Neither faints nor is weary. His understanding is unsearchable. (NKJV)

(Isaiah 41:5) The coastlands saw it and feared, **The ends of the earth** were afraid; They drew near and came. (NKJV)

(Isaiah 41:9) You whom I have taken from **the ends of the earth**, And called from its farthest regions, And said to you, 'You are My servant, I have chosen you and have not cast you away: (NKJV)

(Isaiah 42:10) Sing to the LORD a new song, And His praise from **the ends of the earth**, You who go down to the sea, and all that is in it, You coastlands and you inhabitants of them! (NKJV)

(Isaiah 49:6) Indeed He says, 'It is too small a thing that You should be My Servant To raise up the tribes of Jacob, And to restore the preserved ones of Israel; I will also give You as a light to the Gentiles, That You should be My salvation to **the ends of the earth**.'" (NKJV)

(Isaiah 52:10) The LORD has made bare His holy arm In the eyes of all the nations; And all **the ends of the earth** shall see The salvation of our God. (NKJV)

(Jeremiah 10:13) When He utters His voice, There is a multitude of waters in the heavens: "And He causes the vapors to ascend from **the ends of the earth.** He makes lightning for the rain, He brings the wind out of His treasuries." (NKJV)

(Jeremiah 16:19) O LORD, my strength and my fortress, My refuge in the day of affliction, The Gentiles shall come to You From **the ends of the earth** and say, "Surely our fathers have inherited lies, Worthlessness and unprofitable things." (NKJV)

(Jeremiah 31:8) Behold, I will bring them from the north country, And gather them from **the ends of the earth**, Among them the blind and the lame, The woman with child And the one who labors with child, together; A great throng shall return there. (NKJV)

(Jeremiah 50:41) "Behold, a people shall come from the north, And a great nation and many kings Shall be raised up from **the ends of the earth**. (NKJV)

(Jeremiah 51:16) When He utters His voice-There is a multitude of waters in the heavens: "He causes the vapors to ascend from **the ends of the earth**; He makes lightnings for the rain; He brings the wind out of His treasuries." (NKJV)

(Micah 5:4) And He shall stand and feed His flock In the strength of the LORD, In the majesty of the name of the LORD His God; And they shall abide, For now He shall be great To **the ends of the earth**; (NKJV)

(Zechariah 9:10) I will cut off the chariot from Ephraim And the horse from Jerusalem; The battle bow shall be cut off. He shall speak peace to the nations; His dominion shall be 'from sea to sea, And from the River to **the ends of the earth**.' (NKJV)

(Matthew 12:42) "The queen of the South will rise up in the judgment with this generation and condemn it, for she came from **the ends of the earth** to hear the wisdom of Solomon; and indeed a greater than Solomon is here. (NKJV)

(Luke 11:31) "The queen of the South will rise up in the judgment with the men of this generation and condemn them, for she came from **the ends of the earth** to hear the wisdom of Solomon; and indeed a greater than Solomon is here. (NKJV)

(Acts 13:47) "For so the Lord has commanded us: 'I have set you as a light to the Gentiles, That you should be for salvation to **the ends of the earth**.'" (NKJV)

Chapter 34

A) So Moses the servant of the LORD died there in the land of Moab possible date of death 1410, 1405, 1235 B.C

How did Moses die?

Pastor and Web Minister (2005–present)1y
Moses went up to the Mountain of Nebo seen What God wanted him to see and breathed his last. According to the Bible he was in good health when he died.

Deut 34 ¹ Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is across from Jericho. And the Lord showed him all the land of Gilead as far as Dan,² all Naphtali and the land of Ephraim and Manasseh, all the land of

Judah as far as the Western Sea,[3] the South, and the plain of the Valley of Jericho, the city of palm trees, as far as Zoar.[4] Then the Lord said to him, "This is the land of which I swore to give Abraham, Isaac, and Jacob, saying, 'I will give it to your descendants.' I have caused you to see it with your eyes, but you shall not cross over there."[5] So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.[6] And He buried him in a valley in the land of Moab, opposite Beth Peor; but no one knows his grave to this day.[7] Moses was one hundred and twenty years old when he died. His eyes were not dim nor his natural vigor diminished.

This is the only record we have according to the Bible.

Josephus states that he disappeared in a cloud.

Josephus the Jewish Historian states the following how he died and last moments in Antiquities.4.8.48 {“(320) When Moses had spoken thus at the end of his life, and had foretold what would befall to every one of their tribes afterward, with the addition of a blessing to them, the multitude fell into tears, insomuch that even the women, by beating their breasts, made manifest the deep concern they had when he was about to die. The children also lamented still more, as not able to contain their grief; and thereby declared, that even at their age they were sensible of his virtue and mighty deeds; (321) and truly there seemed to be a strife betwixt the young and the old, who should most grieve for him. The old grieved, because they knew what a careful protector they were to be deprived of, and so lamented their future state; but the young grieved, not only for that, but also because it so happened that they were to be left by him before they had well tasted of his virtue. (322) Now one may make a guess at the excess of this sorrow and lamentation of the multitude, from what happened to the legislator himself; for although he was always persuaded that he ought not to be cast down at the approach of death, since the undergoing it was agreeable to the will of God and the law of nature, yet what the people did so overbore him, that he wept himself. (323) Now as he went thence to the place where he was to vanish out of their sight, they all followed after him weeping; but Moses beckoned with his hand to those that were remote from him, and bade them stay behind in quiet, while he exhorted those that were near to him that they would not render his departure so lamentable. (324) Whereupon they thought they ought to grant him that favor, to let him depart, according as he himself desired: so they restrained themselves, though weeping still towards one another. All those who accompanied him were the senate, and Eleazar the high priest, and Joshua their commander. (325) Now as soon as they were come to the mountain called Abarim (which is a very high mountain, situated over against Jericho and one that affords, to such as are upon it, a prospect of the greatest part of the excellent land of Canaan), he dismissed the senate; (326) and as he was going to embrace Eleazar and Joshua , and was still discoursing with them, a cloud stood over him on the sudden, and he disappeared in a certain valley, although he wrote in the holy books that he died, which was done out of fear, lest they should venture to say that, because of his extraordinary virtue, he went to God.”}

Mishna states in Sotah 1:9 {"`We have none so great as Moses, for only the Holy One blessed be He took care of his [bones], since it is said, And he buried him in the valley Dt. 34:6. `And not of Moses alone have they stated [this rule], but of all righteous people, since it is said, And your righteousness shall go before you. The glory of the Lord shall gather you [in death] Is. 58:8.**"}**